ASPECTS OF JAINA RELIGION

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by

Dr. Vilas A. Sangave

Honorary Director, Sahu Research Institute
Shivaji University, Kolhapur



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DEDICATED TO

Padma-bhushan, Jaina-ratnam, Shravak-shiromani,
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SAHU SHRIYANS PRASAD JAIN

for his distinctive services to
Jaina Religion, Literature and Culture

FOREWORD

Much thought and extensive exchange of views have gone into the planning of the manuscript of *Aspects of Jaina Religion* by Dr. Vilas Sangave. This has been done primarily under the active guidance of the President of Bharatiya Jnanpith, Padma-bhushan Sahu Shriyans Prasad Jain. Whatever the limited range of published works on Jainism in English so far, some of it most serious and some of a rudimentary nature, *Aspects of Jaina Religion* is expected to make its mark mainly because it combines the authenticity of the essentials with the simplicity of treatment. It goes to the credit of Dr. Sangave that he has been able to weave a pattern of presentation where history, archaeology, philosophy, literature, political ramifications and social ethics, each with its own colour and charm, harmonise to illustrate the glory that is Jainism and its basic creed of universal compassion that is Ahiṁsā.

As the title of the book suggests, it does not deal with the whole range of nuances of philosophy or astounding sweep of religions and secular literature through centuries of pioneering work of great Āchāryas and scholars in Prakrit, Sanskrit, Apabhraṁśa and in various regional languages, or the amazing achievements in the field of Art and Architecture, with any descriptive details, and yet it gives a panoramic view of each such aspect so that a reader can acquaint himself reasonably well with the fundamentals of Jain religion and culture, and also the way an ascetic and a layman have to conduct himself under the prescribed codes.

A very distinctive feature of the book is that each individual aspect of the Jaina religion has been presented as a part of the organic whole so that the principles of Jainism get interpreted in the context of their practical application. Jainism, thus, becomes meaningful and relevant in the universal overview. The essence of Jainism lies in its approach to the spiritual advancement of the individual, welfare of humanity and protection of all life in its pulsating environment.

It is in order to emphasise this aspect that the author has at times taken recourse to re-stating the same basic social and ethical concepts in varying contexts. It is not that they, thus, hang loosely, but rather acquire new significance in the context of each such relevant topic. The following chapters seem to be indicative of this :

1. Distinctiveness of Jaina Ethics (Chapter VI)
2. Contribution of Jainism to Indian Culture (Chapter IX)
3. Significance of Jainism (Chapter XI)

As a social scientist, Dr. Vilas Sangave has brought to bear his insight and integrated comprehension on some of the obtruse topics of philosophy where what he himself says is authenticated by appropriate and telling quotations. For instance, while dealing with the philosophy of *karma*, Dr. Sangave quotes Dr. C. Krouse from his *Heritage of the Last Arhat* as follows :

"Jainism does not torpify its followers by the terror of *karma*, nor does it make them languish in unhappy effeminate fatalism as many people think all oriental religions do, but on the contrary, it trains the individual to become a true hero on the battlefield of true conquest."

Though Dr. Krouse does not say it so specifically, nor does Dr. Sangave points it out as a footnote or by way of a comment, it is obvious that this simple quotation sums up what the *Jina* is and what Jainism stands for.

Through 11 chapters and less than 200 pages, Dr. Sangave has attempted to give a compendium on Jainism which, for all practical purposes, serves as a handbook to be studied carefully by those who want to understand not only the fundamentals of Jainism, but also its historical and social perspective in a logical sequence. It has also been the author's and the publisher's aim that the book should prove useful and intelligible to foreign readers too.

Suggestions for incorporation of additional material or for improving the presentation would be most welcome by the author and Bharatiya Jnanpith.

160, Siddhartha Enclave,
New Delhi-110 014.

Lakshmi Chandra Jain

PREFACE

The books in English on Jaina Religion, the ancient and distinctive religion of India, written by foreign and Indian scholars, have been published mainly during the first half of the 20th century. Many of these books are meant for advanced students of religion and are not now readily available even for purposes of reference. Again, some of these books reveal a biased outlook or a sectarian approach. Further, a large number of these books are devoted largely to the delineation of philosophy of Jaina Religion and a few of them deal with the presentation of Jaina Arts and Jaina History in the different regions of India. In the circumstances a strong need was felt for a long time to have a concise book in English of an introductory nature dealing not only with the fundamental philosophy and ethics of Jaina Religion but also with the antiquity, spread and significance of Jaina Religion. It is hoped that the present compendious and authentic book of an academic nature entitled *Aspects of Jaina Religion* will satisfy this urgent need.

The book, in brief, traces the antiquity of Jainism from literary and archaeological sources; .delineates the basic principles and elements of Jainism; elucidates the significant doctrines of Jainism; explains the threefold salvation-path of Jainism; elaborates the ethical code prescribed by Jainism; brings out the distinctive features of Jaina Ethics; describes the sects and sub-sects of Jainism; depicts the history of Jainism in different parts of India; highlights the important contributions of Jainism to Indian culture; and analyses the significance of Jainism from a social point of view. The book also contains a Glossary of philosophical and technical terms commonly used in Jainism and presents a Bibliography of selected books in English on Jaina Religion and Culture. It is, therefore, hoped that the book will be useful both to the academicians and the general readers desirous to have an objective, correct and proper understanding of various facets of Jaina Religion.

I am really glad to state that Padmabhushan Sahu Shriyans Prasad Jain, the most respected doyen of Jaina Community in India, was extremely keen and determined to have such an authentic and introductory book in English for the benefit of interested readers all over the world so that they can have an adequate comprehension not only about the basic tenets of Jainism but also about the specific role played by Jaina Religion in enriching the social life and culture in India. I am, therefore, very grateful to Sahu Shriyans Prasadji for giving necessary inspiration and extending constant encouragement to me in writing this book.

I am also immensely grateful to Shri Ashok Kumar Jain, the Managing Trustee, and other respected members of the Bharatiya Jnanpith, New Delhi for publication of the book. Similarly, I am very thankful to Dr. Gokul Prasad Jain, the Deputy Director of Bharatiya Jnanpith, for making special efforts in getting the book published in such a nice manner and that too in a record time. Further, I am indebted to Shri Lakshmi Chandra Jain, the former Director of Bharatiya Jnanpith, Pandit Niraj Jain of Satna (M.P.) and Mr. Ramkrishnan of Bharatiya Vidya Bhavan, Bombay for their helpful criticism on the manuscript of the book.

I am greatly indebted to the well-equipped library of Rajaram College, Kolhapur. My thanks are also due to Shri Mohan Patil for preparing the neat typescript of the book.

Vilas Adinath Sangave

Sahu Research Institute,
Shivaji University, Kolhapur

Republic Day :
26th January, 1990.

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CHAPTER I
ANTIQUITY OF JAINISM

1. MEANING OF JAINISM

Literally *Jina* means a conqueror, that is, one who has conquered the worldly passions like desire, hatred, anger, greed, pride, etc. by one's own strenuous efforts and has been liberated himself from the bonds of worldly existence, the cycle of births and deaths. *Jina*, therefore, is a human being and not a supernatural being or an incarnation of an all mighty God. Hence the term *Jina* is applied to a person who is a spiritual victor.

Further, human beings have the potentiality to become *Jinas* and. as such, *Jinas* are persons of this world who have attained supreme knowledge. subjugated their passions and are free from all sorts of attachment and aversion. Jainism is thus a set of principles preached by the *Jinas*. Hence Jainism is not an *apauruṣeya* religion, i.e., a religion propounded by a non-human being or based on a sacred book of non-human origin. On the contrary it is a religion of purely human origin and is preached by one who has attained omniscience and self-control by his own personal efforts. In short, Jainism is the substance of the preachings of those perfect souls who have attained the state of *Jinas*.

Again, the term Jainism, connotes the religion professed by the Jainas, i.e. the followers of the path practised and preached by the *Jinas*. This term Jainism is an English rendering of the original Sanskrit word *Jaina-dharma* or *Jina-dharma*. That is why some German Jainologists, like Leumann, Winternitz and Schubring, prefer the term *Jinismus* or *Jinism*. Both the terms are, however, correct since Jainism means the religion followed by the Jainas and Jinism means the religion of the *Jina*. But between the two terms, Jainism and Jinism, the former is more popular and in current use both in literature and common parlance.

2. TRADITION OF TIRTHAṄKARA

As the *Jinas* possessed the supreme knowledge, they are called the

Kevali-Jinas, i.e. the Jinas who attained the *kevalajñāna*. that is, the infinite knowledge. These *Kevali-Jinas* are also of two kinds, viz., *sāmānya-kevalī* and *tīrthaṅkara-kevalī*. While the *sāmānya-kevalīs* are those Jinas who are mainly concerned with their own salvation, the *tīrthaṅkara-kevalīs* are the Jinas who after the attainment of *kelvala-jñāna*. i.e. the infinite knowledge are not only concerned with their own salvation but are also concerned with showing the path of liberation to all. These *tīrthaṅkara-kevalīs* are generally known as *Tīrthaṅkaras*, because they are builders of the ford which leads human beings across the great ocean of eixstence. The term *Tīrthaṅkara* literally means: *Tarati saṁsāra-mahārṇavaṁ yena nimittena tat Tīrtham*। *Tīrtham karoti iti tīrthaṅakaraḥ*

(तरति संसार - महार्णवं येन निमित्तेन तत् तीर्थम्। तीर्थं करोति इति तीर्थंकरः।)

That is, the contrivance which helps us to cross the great ocean of worldly life is known as *Tīrtha* and the person who makes the *Tīrtha* is termed as a *Tīrthaṅkara*. Hence the *Tīrthaṅkaras* are the personages who delineate the path of final liberation or emancipation of all living beings from a succession of births and deaths.

As per Jaina tradition there were 24 such *Tīrthaṅkaras*, i.e. Great Guides, in the past age, there have been 24 in the present age, and there will be 24 in the future age. In this tradition the names of 24 Tīrthaṅkaras, i.e. Great Preachers. of the present age are :

1. Ṛsabha-nātha or Ādi-nātha.
2. Ajita-nātha.
3. Sambhava-nātha.
4. Abninandana-nātha.
5. Sumati-nātha.
6. Padma-prabha.
7. Supārśva-nātha.
8. Chandra-prabha.
9. Puṣpadanta or Suvidhi-nātha.
10. Śītala-nātha.
11. Śreyaṁsa-nātha.
12. Vāsupūjya.
13. Vimala-nātha.
14. Ananta-nātha.
15. Dharma-nātha.
16. Śānti-nātha.
17. Kunthu-nātha.
18. Ara-nātha.
19. Malli-nātha.
20. Muni-suvratanāth.
21 Nami-nātha.
22. Nemi-nātha.
23. Pārśva-nātha.
24. Mahāvīra. Vardhamāna or Sanmati

Thus the tradition of Tīrthaṅkaras in the present age begins with

Ṛṣabha, the first Tīrthaṅkara, and ends with Mahāvīra, the twenty-fourth Tīrthaṅkara. Naturally, there is a continuous link among these twenty-four Tīrthaṅkaras who flourished in different periods of history in India. It, therefore, means that the religion first preached by Ṛṣabha in the remote past was preached in succession by the remaining twenty-three Tīrthaṅkaras during their life-time for the benefit of living beings.

As seen above Mahāvīra is the twentyfourth Tīrthaṅakara in this line of Tīrthaṅakaras. As Mahāvīra happens to be the last Tīrthaṅakara he is regarded by the common people as the founder of Jaina Religion. Obviously this is a misconception. Now the historians have come to accept the fact that Mahāvīra did not found Jaina religion but he preached the religion which was in existence from the remote past.

3. HISTORICITY OF THE JAINA TRADITION

The historicity of the Jaina tradition is amply borne out both by literary and archaeological evidences. This traditional history of Jainism from the earliest times to the age of the last Tīrthaṅakara Mahāvīra (6th Century B.C.) can be consistently traced from the facts maintained by Jaina religion. In this regard, Jainism primarily assumes that the universe, with all its constituents or components, is without a beginning or an end, being everlasting and eternal, and that the wheel of time incessantly revolves like a pendulum in half circles from the descending to the ascending stage and again back from the ascending stage to the descending stage. Thus, for practical purposes, a unit of the cosmic time is called *kalpa*, which is divided into two parts viz. the *avasarpiṇī* (i.e. descending) and the *utsarpiṇī* (i.e., ascending), each with six-divisions known as *kālas* i.e., periods or ages. It means that at the end of the sixth sub-division of the *avasarpiṇī* (i.e., desending half circle) part the revolution reverses and the *utsarpinī* (i.e., the ascending half circle) part commences where the steps are reversed like the pendulum of a clock and that this process goes on *ad infinitum*. Hence the *utsarpiṇī* part marks a period of gradual evolution and the *avasarpiṇī* part that of gradual decline in human stature, span of life, bodily strength and happiness and even in the length of each *kāla* or age itself (i.e., the first age being the longest and the sixth age being the shortest). Moreover, the life in the first age, the second age and the third age is known as the life of *bhoga-*

bhūmi (i.e., natural, happy, enjoyment-based life wihout any law or society); while life in the remaining three ages viz., the fourth age, the fifth age and the sixth age, is called the life of *karmabhūmi* (i.e., life based on individual and collective efforts).

In accordance with this wheel of time, the *avasarpiṇī* (the descending half circle) part is continuing at present and we are now living in this part's fifth age which commenced a few years (3 years and 3½ months) after Tīrthaṅkara Mahāvīra's *nirvāṇa* in 527 B.C. As per Jaina scriptures, the first age of the present *avasarpiṇī* part was of enormous, incalculable length and it had the conditions of *bhoga-bhūmi* when human beings lived in the most primitive stage which was entirely dependent on nature. In the second age, therefore, the condition began to show some signs of gradual decline, but still they were of a happy *bhoga-bhūmi* stage and in the third age, the process of degeneration continued further inspite of the prevailing *bhoga-bhūmi* stage. But towards the end of the third age, man began gradually to wake up to his environments, to feel the effects of deteriorating conditions and to have desire, for the first time, for the necessity of seeking guidance. Hence to satisfy this need, the fourth age produced, one after the other, fourteen law-givers or preliminary guides of human beings known as the *Kulakaras* or *Manus*. In the fourth age, the conditions greatly deteriorated since nature was not benevolent as before and conflicts among men had begun to appear and the *Kulakaras*, in succession, as the earliest leaders of men, tried to improve the conditions in their own simple ways.

In the succession of fourteen *Kulakaras* or *Manus* the 14th Manu by name Nābhirāya and his wife Marudevī gave birth to *Ṛṣabha* or Ādinātha who later on became the first Tīrthaṅkara or expounder of Jaina religion. This Lord *Ṛṣabha* is considered as the harbinger of human civilisation because he inaugurated the *karma-bhūmi* (the age of action); founded the social institutions of marriage, family, law, justice, state etc. taught mankind the cultivation of land, different arts and crafts, reading, writing and arithmetic; built villages, towns and cities; and in short, pioneered the different kinds of activities with a view to provide a new kind of social order meant for increasing the welfare of human-beings. Lord Ṛṣabha had two daughters and one hundred sons. After guiding human beings for a considerable period of time, Lord Ṛṣabha abdicated his temporal powers in favour of his eldest son, Bharata, who in course of time, became the *Chakravartī* i.e., Paramount soverign of this country; led a life of complete

renunciation, got *kevala-jñāna*, i.e., supreme knowledge, preached the religion of ahiṁsā, became the first prophet of salvation and in the end attained *nirvāṇa*, i.e., liberation at Mount Kailāśa.

After Lord Ṛṣabha, the first Tīrthaṅkara, there was a succession of 23 other Tīrthaṅkaras, who came one after the other at intervals varying in duration. In this way, the Jaina tradition of 24 Tīrthaṅkaras was established in the course of historical times beginning from the first Tīrthaṅkara Lord Ṛṣabha and ending with the 24th Tīrthaṅkara Lord Mahāvīra.

Thus it is now an accepted fact that Mahāvīra (599-527 B.C.) was the last Tīrthaṅkara or prophet of Jaina religion and that he preached the religion which was promulgated in the 8th century B.C. by his predecessor Pārśvanātha, the 23rd Tīrthaṅkara. The historicity of Tīrthaṅkara Pārśvanātha (877-777 B.C.) has been established. Pārśvanātha, the son of king Viśvasena and queen Vāmādevī of the kingdom of Kāśī, led the life of an ascetic, practised severe penance, obtained omniscience, became a Tīrthaṅkara propagated Jaina religion and attained *nirvāṇa* or salvation at Sammed Shikhar, i.e. Pārśnāth Hill in Hazaribagh District of Bihar State. Eminent historians like Vincent Smith, R.C. Majumdar and R.K. Mookerji regard Pārśvanāth as a historical personage and a great preacher of Jaina religion.

The predecessor of Pārśvanātha was Nemi-nātha or Ariṣṭa-nemi, the 22nd Tīrthaṅkara whose historicity like that of Pārśvanātha, can be easily established. Nemi-nātha, according to the Jaina tradition, was the cousin of the Lord Kṛṣṇa of the *Mahābhārata* fame as Samudravijaya, the father of Nemi-nātha and Vasudeva, the father of Kṛṣṇa, were brothers. Nemi-nātha was a unique personality due to his great compassion towards animals. This is clearly revealed by a significant incident in his life. While Nemi-nātha was proceeding at the head of his wedding procession to the house of his bride, Princess Rājulakumārī, the daughter of king Ugrasena of Gujarat, he heard the moans and groans of animals kept in an enclosure for some meat-eaters and instantly decided not to marry at all as his marrige would involve a slaughter of so many innocent animals. Immediately Nemi-nātha renounced his royal title and became an ascetic. Learning this renunciation of Nemi-nātha, the betrothed princess Rājulakumārī or Rājamatī also became a nun and entered the ascetic order. Nemi-nātha after achieving omniscience preached religion for a long time and finally attained *nirvāṇa* on the Mount Girnar in Junagadh

district of Gujarat. Since this great war Mahābhārata is a historical event and Kṛṣṇa is an historical personage, his cousin brother Nemi-nātha too occupies a place in this historical picture. There is also an inscriptional evidence to prove the historicity of Nemi-nātha. Dr. Fuherer also declared on the basis of Mathura Jaina antiquities that Nemi-nātha was an historical personage (vide *Epigraphia Indica*, I, 389 and II, 208-210). Further, we find Nemi-nātha's images of the Indo-Scythian period bearing inscriptions mentioning his name. These and many other inscriptions corroborate the historicity of 22nd Tīrthaṅakara Nemi-Nathā.

Among the remaining 21 Tīrthaṅkaras of the Jaina tradition, there are several references from different sources to the first Tīrthaṅkara Ṛṣabhanātha or Ādinātha. Thus the tradition of twentyfour Tīrthaṅkaras is firmly established among the Jainas and what is really remarkable is that this finds confirmation from non-Jaina sources, especially Buddhist and Hindu sources.

4. JAINA TRADITION AND BUDDHISM

As Mahāvīra was the senior contemporary of Gautama Buddha, the founder of Buddhism, it is natural that in the Buddhist literature there should be several references of a personal nature to Mahāvīra. It is,however,very significant to note that in Buddhist books Mahāvīra is always described as nigaṇtha Nātaputta (Nirgrantha Jñātṛputra), i.e. the naked ascetic of the Jñātṛ clan and never as the founder of Jainism. Further.in the Buddhist literature Jainism is not shown as a new religion but is referred to as an ancient religion. There are ample references in Buddhist books to the Jaina naked ascetics, to the worship of *Arhats* in Jaina *chaityas* or temples and to the *chātur-yāma-dharma* (i.e. fourfold religion) of 23rd Tīrthaṅkara Pārśvanātha.

Moreover,it is very pertinent to find that the Buddhist literature refers to the Jaina tradition of Tīrthaṅkaras and specifically mentions the names of Jaina Tīrthaṅkaras like Ṛṣabha-deva, Padma-prabha, Chandra-prabha, Puṣpa-danta, Vimala-Nātha, Dharma-nātha and Neminātha. The *Dharmottara-pradīpa*, the well-known Buddhist book, mentions Ṛṣabha-deva along with the name of Mahāvīra or Vardhamāna as an *Apta* or Tīrthaṅkara. The *Dhammika-sutta* of the *Aṅgutara-nikāya* speaks of Ariṣṭa-nemi or Nemi-nātha as one of the six Tīrthaṅkaras mentioned there. The Buddhist book *Manoratha-pūraṇī*, mentions the names of many lay men and women as

followers of the Pārśvanātha tradition and among them is the name of Vappa, the uncle of Gautama Buddha. In fact it is mentioned in the Buddhist literature that Gautama Buddha himself practised penance according to the Jaina way before he propounded his new religion.

5. JAINA TRADITION AND HINDUISM

The Jaina tradition of 24 Tīrthaṅkaras seems to have been accepted by the Hindus like the Buddhists, as could be seen from their ancient scriptures. The Hindus, indeed, never disputed the fact that Jainism was founded by Ṛṣabha-deva and placed his time almost at what they conceived to be the commencement of the world. They acknowledged him as a divine person. They gave the same parentage (father Nābhirāja and mother Marudevī) of Ṛṣabha-deva as the Jainas do and they even agree that after the name of Ṛṣabha-deva's eldest son Bharata this country is known as Bhārata-varṣa.

In connection with the question of derivation of the name Bhārata-varṣa, it is pertinant to note that as many as three Bharatas had been prominent in ancient India. In *Rāmāyaṇa,* there is one prince Bharata, the younger brother of famous king Rāmachandra, but considering his limited role, it is nowhere mentioned that after him this country is known as Bhārata-varṣa. Similarly, another prince Bharata, the son of king Duṣyanta from Śakuntalā, is known mainly from the most popular drama *Śākuntalā* written by the celebrated poet Kālidāsa. But as there have been very few references in ancient Indian literature relating to outstanding military and other achievements of this Bharata, it cannot be maintained that this country's name Bhārata-varṣa is derived from him. On the contrary, the well-known prince Bharata, the eldest son of the first Jaina Tīrthaṅkara Lord Ṛṣabha-nātha, is most famous as Çhakravartin i.e., Emperor Bharata due to his great military exploits of bringing all kingdoms in India under his rule, and that is why, India is named Bhārata-varṣa after him. This fact is amply borne out by *Bhāgavata, Mārkaṇḍeya, Vāyu, Brahmāṇḍa, Skanda, Viṣṇu* and other Hindu *purāṇas*. For example, in the *Skanda-purāṇa* (chapter 37) it is specifically stated :

Nabheḥ putraś-cha Ṛṣabhaḥ Ṛṣabhād Bharato'bhavat
tasya nāmnā tvidam varṣam Bhāratam cheti kīrtyate .
नाभेः पुत्रश्च ऋषभः ऋषभाद् भरतोऽभवत् ।
तस्य नाम्ना त्विदं वर्षं भारतं चेति कीर्त्यते ।।

That is, Ṛṣabha was the son of Nābhi and Ṛṣabha gave birth to son Bharata and after the name of this Bharata, this country is known Bhārata-varṣa.

In the *Ṛg-veda* there are clear references to Ṛṣabha, the 1st Tīrthaṅkara, and to Ariṣṭanemi, the 22nd Tīrthaṅkara. The *Yajur-veda* also mentions the names of three Tīrthaṅkaras, viz. Ṛṣabha, Ajita-nātha and Ariṣṭa-nemi. Further, the *Atharva-veda* specifically mentions the sect of *Vrātyas* and this sect signifies Jainas on the ground that the term *Vrātya* means the observer of *vratas* or vows as distinguished from the Hindus at those times. Similarly in the *Atharva-veda* the term Mahā-vrātya occurs and it is supposed that this term refers to Ṛṣabhadeva, who could be considered as the great leader of the *Vrātyas*.

6. JAINA TRADITION AND ARCHAEOLOGICAL EVIDENCE

From some historic references it can be regarded that Ṛṣabha-deva must be the founder of Jainism. In this connection Dr. Jacobi writes "There is nothing to prove that Pārśva was the founder of Jainism. Jaina tradition is unanimous in making Ṛṣabha, the first Tīrthaṅkara, as its founder and there may be something historical in the tradition which makes him the first Tīrthaṅkara". There is evidence to show that so far back as the first century B.C. there were people who were worshipping Ṛṣabha-deva. It has been recorded that king Khāravela of Kaliṅga in his second invasion of Magadha in 161 B.C. brought back treasures from Magadha and in these treasures there was the idol, known as *Agrajina*, of the first Jina (Ṛṣabha-deva) which had been carried away from Kaliṅga three centuries earlier by king Nanda I. This means that in the 5th century B.C. Ṛṣabha-deva was worshipped and his statue was highly valued by his followers. As we get in ancient inscriptions, authentic historical references to the statues of Ṛṣabha-deva, it can be asserted that he must have been the founder of Jainism.

Other archaeological evidences belonging to the Indus Valley Civilization of the Bronze Age in India also lend support to the hoary antiquity of the Jaina tradition and suggest the prevalence of the practice of worship of Ṛṣabha-deva, the 1st Tīrthaṅkara along with the worship of other deities. Many relics from the Indus Valley excavations suggest the prevalence of Jaina religion in that ancient period (3500 to 3000 B.C.)

(i) It is observed that in the Indus Valley civilization there is a great preponderance of pottery figures of female deities over those of male deities and that the figures of male deities are shown naked. In this regard Dr. Earnest Mackay, the renowned Archaeologist intimately connected with the Indus Valley excavations, mentions that "For some reason which it is difficult to understand, figures of male deities in pottery are distinctly rare. They are entirely nude, in contrast with the female figures, which invariably wear a little clothing; necklaces and bangles, may be worn, but this is by no means always the case". This fact clearly reveals the traces of Jaina religion among the Indus Valley people as the worship of nude male deities is a very well established practice in Jaina religion.

(ii) For example, we find that the figures of six male deities in nude form. are engraved on one seal and that each figure is shown naked and standing erect in a contemplative mood with both hands keeping close to the body. Since this *kāyotsarga* way (i.e. in standing posture) of practising penance is peculiar only to the Jainas and the figures are of naked ascetics, it can be maintained that these figures represent the Jaina Tīrthaṅkaras.

(iii) Again, the figures of male deities in contemplative mood and in sitting posture engraved on the seals resemble the figures of Jaina Tīrthaṅkaras because in these the male deities are depicted as having one face only, while the figures of male deities, supposed to be the prototypes of Lord Śiva, are generally depicted as having three faces, three eyes and three horns.

(iv) Moreover, on some seals we find the figure of a bull engraved below the figure of a nude male deity practising penance in the *kāyotsarga* way, i.e. in a standing posture. These figures appear to be the representation of Ṛṣabha-deva, the 1st Jaina Tīrthaṅkara, because of the facts that among the Jainas there is an established practice of depicting the *lāñchhana*, i.e. the emblem of each Tīrthaṅkara below his idol and that the emblem of Ṛṣabha-deva is a bull.

(v) In addition, the sacred signs of *svastika* are found engraved on a number of seals. It is pertinent to note that the *svastika* signs engraved on seal No. 502, 503, 506 and 514 exactly resemble the established Jaina and Hindu practices of drawing *svastika* signs.

(vi) Furthermore, there are some motifs on the seals found in Mohen-jo-Daro and it is suggested that these motifs are identical with those found in the ancient Jaina art of Mathurā.

From these archeological evidences it can be stated that there was the prevalence of worship of Jaina Tīrthaṅkara Rsabha-deva along with the worship of the Hindu God who is considered to be the prototype of Lord Siva in the Indus Valley Civilization. This presence of Jaina tradition in the earliest period of Indian history is supported by many scholars like Dr. Radha Kumud Mookerji, Gustav Roth, Prof. A. Chakravarti, Prof. Ram Prasad Chanda, T.N. Ramchandran, Champat Rai Jain, Kamta Prasad Jain and others. Dr. Zimmerman strongly supports this antiquity of Jaina tradition in the following terms. "There is truth in the Jaina idea that their religion goes back to remote antiquity, the antiquity in question being that of the pre-Āryan". (Vide Zimmerman : *The Philosophies of India*, p. 60).

CHAPTER II

FUNDAMENTALS OF JAINISM

1. PRINCIPLES OF JAINISM

The fundamental principles of Jainism can be briefly stated as follows.

(1) Man's personality is dual

The first fundamental principle of Jainism is that man's personality is dual, that is, material and spiritual. Jaina philosophy regards that every mundane soul is bound by subtle particles of matter known as *karma* from the very beginning. It considers that just as gold is found in an alloyed form in the mines, in the same way mundane souls are found in the bondage of *karma,* from times immemorial. The impurity of the mundane soul is thus treated as an existing condition.

(2) Man is not perfect

The second principle that man is not perfect is based on the first principle. The imperfectness in man is attributed to the existence of *karma* embodied with soul. The human soul is in a position to obtain perfection and in that free and eternal state it is endowed with four characteristics, viz., *ananta-darśana*, *ananta-jñāna*, *ananta-vīrya* and *ananta-sukha*, i.e. infinite perception or faith, infinite knowledge, infinite power and infinite bliss.

(3) Man is the master of his material nature

Even though man is not perfect, the third principle states that by his spiritual efforts man can and must control his material nature. It is only after the entire subjugation of matter that the soul attains perfection, freedom and happiness. It is emphatically maintained that man will be able to sail across the ocean of births and achieve perfection through the control of senses and thought processes.

(4) Man alone is responsible for his future

The last basic principle stresses that it is only each individual that can scientifically separate his own soul from the matter combined with it. The separation cannot be effected by any other person. This means that man himself, and he alone, is responsible for all that is good or bad in his life. He cannot absolve himself from the responsibility of experiencing the fruits of his actions.

It is pertinent to note that this principle distinguishes Jainism from other religions, e.g., Christanity, Islam and Hinduism. According to Jainism no God, nor his prophet or deputy or beloved can interfere with the destiny of any being, with creation of the universe or with any happening in the universe. Jainism also stresses that the universe goes on of its own accord.

In view of this specific attitude towards God, Jainism is accused of being atheistic. This accusation is based on the fact that Jainism does not attribute the creation of universe to God. But at the same time it must be realised that Jainism cannot be labelled as atheistic because of the basic facts that Jainism firmly believes in Godhood, in an infinity of Gods, in *Puṇya* and *Papa*, i.e., merit and demerit, and in various religious practices, etc. Jainism believes that the emancipated soul is itself God. It is thus clear that Jainism cannot, in general, be considered as an atheistic religion.

2. PHILOSOPHY OF JAINISM

With a view to achieve emancipation of soul from the bondage of *karmas* man has to acquire the knowledge of the beatific condition and of the causes which stand in the way of its attainment. To find out these causes it is necessary to understand the nature of reality as it exists. *sat* is the concept the explains the nature of reality.

Jainism believes that *sat*, i.e., the reality, is uncreated and eternal and further asserts that *sat*, i.e., the reality, is characterised by : *utpāda*, i.e., origination or appearance, *vyaya*, i.e., destruction or disappearance, and *dhrauvya*, i.e., permanence. Jainism categorically states that every object of reality is found possessed of infinite characters, both with respect to what it is and what it is not. In other words, according to Jainism every object of reality has its *paryāyas*, i.e., modes, and *guṇas*, i.e., qualities, through which persist the essential substrata

through all the times. That is why it is asserted that the basic substance with its *guṇas*, i.e., qualities, is something that is permanent, and that its *paryāyas*, i.e., the modes or changing characteristic appear and disappear. Thus both change and permanence are facts of experience. For example, the soul or spirit is eternal with its inseparable character of consciousness, but at the same time it is subjected to accidental characters like pleasure and pain and superimposed modes such as body, etc., both of which are changing constantly. For instance, gold with its colour and density is something that is permanent though it is subjected to different shapes at different times.

Jainism believes that in this world *dravyas*, i.e., the substances, are real as they are characterised by existence. Jainism also believes that the entire substances of the universe can be broadly divided into two major categories, viz., *jīva* i.e., living, or soul and *ajīva*, i.e., non-living, or non-soul. These two categories exhaust between them all that exists in the universe. Jaina philosophy is based on the nature and interaction of these two elements.

It is this interaction between the living and the non-living, when they come into contact with each other, that certain energies generate which bring about birth, death and various experiences of life. This process can be stopped, and the energies already forged can be destroyed by a course of discipline leading to salvation.

A close analysis of this brief statement about Jaina philosophy shows that it involves the following seven propositions :

(i) that there is something, called living ;
(ii) that there is something, called non-living ;
(iii) that the two come into contact with each other ;
(iv) that the contact leads to the production of some energies ;
(v) that the process of contact could be stopped ;
(vi) that the existing energies could also be exhausted; and
(vii) that the salvation could be achieved.

These seven propositions imply the seven *tattvas* or principles of Jaina philosophy. These *tattvas* are termed as follows :

(i) *jīva*, i.e., living substance,
(ii) *ajīva*, i.e., non-living substance,
(iii) *āsrava*, i.e., the influx of *karmic* matter into the soul,

(iv) *bandha*, i.e., bondage of soul by *karmic*-matter,
(v) *saṁvara*, i.e., the stopping of *āsrava*, the influx,
(vi) *nirjarā*, i.e., the gradual removal of *karmic* matter, and
(vii) *mokṣa*, i.e., the attainment of perfect freedom from the *karmas*.

It is clear that the first two *tattvas* deal with the nature and enumeration of the eternal substances of nature, and the remaining five *tattvas* are concerned with the interaction between and separation of these two eternal substances, viz., *jīva* and *ajīva*, i.e., spirit and matter. In Jaina religion much importance has been given to these seven *tattvas* as every soul would be aspirant for mokṣa, i.e., salvation. To achieve the ultimate goal a person. has to understand the nature of these *tattvas*. These seven *tattvas* point to two groups of substances: soul and non-soul. Non-soul is all that is not soul, devoid of sentience. Hence the really sentient object is the soul.

A recognition of these two entities—soul and non-soul—at once marks out the Jaina philosophy as dualistic and quite distinguishable from the monistic Vedānta philosophy which accepts only one reality without a second.

In view of this distinguishing feature of Jainism it is necessary to have a proper conception of these seven *tattvas* of Jaina philosophy.

3. TATTVAS OF JAINISM

The seven *tattvas*, i.e., principles of Jainism mentioned above are explained in Jaina religion as follows:

(1) Jīva

The *Jīva* means *ātman*, i.e., soul or spirit. The *Jīva* is essentially an undivided base of consciousness and there is an infinity of them. The whole world is literally filled with them. The souls are substances and as such they are eternal. Their characteristic mark is consciousness, which can never be destroyed. Basically the soul is all perfect and all powerful. But by igorance soul identifies itself with matter and hence all its troubles and degradations start.

(A) Kinds of souls

The souls are of two kinds, viz,
(I) *saṁsarin*, i.e., mundane, or

baddha, i.e., those in bondage, and
(II) *siddha*, i.e., liberated, or
mukta, i.e., those that are free.

Mundane souls are the embodied souls of living beings in the world and are still subject to the cycle of births. On the other hand, *siddha jīvas* are the liberated souls and they will be embodied no more.

(B) Liberated souls

The liberated souls without any embodiment dwell in the state of perfection at the top of the universe. So to say, they have no more to do with worldly affairs as they have reached *Nirvāṇa* or *Mukti*, i.e., complete emancipation. The liberated souls in their pure condition possess four attributes known as *ananta-chatuṣṭaya*, i.e. infinite quaternary, viz.,

(i) *ananta-darśana*, i.e., infinite perception
(ii) *ananta-jñāna* i.e., infinite knowledge,
(iii) *ananta-vīrya*, i.e., infinite power, and
(iv) *ananta-sukha*, i.e., infinite bliss.

Thus the most significant difference between the mundane and the liberated souls consists in the fact that the former is permeated with subtle matter known as *karma*; while the latter is absolutely pure and free from any material alloy.

(C) Mundane souls

The mundane or embodied souls are living beings, the classification of which is a subject not only of theoretical but also of great practical interest to the Jainas. As their highest duty is not to injure any living beings, it becomes incumbent on them to know the various forms which life may assume.

The mundane souls are of two kinds, viz., (i) *samanaska*, i.e. those who have a mind (the faculty of distinguishing right or wrong), and (ii) *amanaska*, i.e., those who have no mind.

Further, the mundane souls are also classified into two kinds from another point of view: (a) *sthāvara*, i.e., the immobile or the one-

sensed souls, that is, having only the sense of touch; and (b) *trasa*, i.e., the mobile or , having a body with more than one sense organ.

Again, mobile souls are those which, being in fear, have the capacity of moving away from the object of fear. But immobile souls do not have this capacity.

(D) One-sensed souls

The immobile or one-sensed souls are of five kinds, viz., (i) *pṛthvī-kāya*, i.e., earth-bodied, (ii) *ap-kāya*, i.e., water bodied, (iii) *tejaḥ-kāya*, i.e., fire-bodied. (iv) *vāyu-kāya*, i.e., air bodied, and (v) *vanaspati-kāya*, i.e., vegetable-bodied.

The Jaina belief that 'nearly everything is possessed of a soul' has been characterised as animistic and hylozoistic by some scholars and therefore they regarded Jainism as a very primitive religion. But a careful study of Jaina scriptures shows that Jainism cannot be termed as animistic faith because Jainism makes a clear distinction between soul and non-soul. It cannot be labelled as animism in the sense that 'everything is possessed of a soul'.

(E) Many-sensed souls

There are in all five senses of touch, taste, smell, sight and hearing and therefore the mobile or many-sensed souls are classified accordingly into four classes, viz.,

(i) *dvi-indriya jīvas*, i.e., those souls which have first two senses of touch and taste, for example, worms, etc.,
(ii) *tri-indriya jīvas*, i.e.. those souls which have first three senses of touch, taste and smell, for example, ants, etc.,
(iii) *chatur-indriya jīvas*, i.e., those souls which have first four senses of touch, taste, smell and sight, for example, bumble-bee, etc., and
(iv) *pañcha-indriya jīvas*, i.e., those souls which have all the five senses of touch, taste, smell, sight and hearing, for example, human beings etc.

Thus we find that in each class there is one sense organ more than those of the one preceding it.

(F) Grades of mundane souls

From another point of view mundane beings are divided into four grades according to the place where they are born or their condition of existence. The forms of existence or *gatis* are of four kinds, viz., (i) *naraka-gati*, that is, hellish form, (ii) *tiryag-gati*, that is, sub-human form, (iii) *manuṣya-gati*, that is, human form, and (iv) *deva-gati*, that is, celestial form.

It is asserted that mundane beings are born in these four *gatis* according to their *puṇya-karmas*, i.e., merits or *pāpa-karmas* i.e., demerits. Jainism further believes that for *mokṣa*, i.e., complete salvation, birth in the human form is essential and that those in other forms or *gatis* will attain salvation only after taking birth in *manuṣya-gati*, i.e., human form.

(G) Characteristics of mundane souls

The mundane souls are always in the impure state, and in this state their features are described in the classical text *Dravya-saṅgraha* in the Prakrit language :

> *Jīvo uvaogamao amutti kattā sadehaparimāṇo*
> *Bhottā saṁsārattho siddho so vissasoḍḍhagaī*
> जीवो अवओगमओ अमुत्ति कत्ता सदेहपरिमाणो ।
> भोत्ता संसारत्थो सिद्धो सो विस्ससोड्ढगई ।।

(i) *Jīva* : It lived in the past, is living now and shall live for ever.
(ii) *Upayogamaya* : It has perception and knowledge.
(iii) *Amūrti* : It is formless, that is, it has no touch, taste, smell or colour.
(iv) *Kartṛ* : It is the only responsible agent of all its actions.
(v) *Svadeha-parimāṇa* : It fills the body which it occupies, for example, that of an ant or an elephant.
(vi) *Bhoktṛ* : It enjoys the fruits of its *karmas*.
(vii) *Saṁsārastha* : It wanders in *Saṁsāra*.
(viii) *Siddha* : It can become in its perfect condition, *siddha*.
(ix) *Ūrdhvāgati* : It has the tendency to go upwards.

(2) Ajīva

As we have seen Jaina philosophy starts with a perfect division of

the universe into living and non-living substances, *jīva* and *ajīva*. The *ajīva*, i.e. non-living or non-soul substances are of five kinds, namely, (i) *Pudgala*, i.e., matter, (ii) *dharma* i.e., medium of motion, (iii) *adharma*, i.e., medium of rest, (iv) *ākāśa*, i.e., space, and (v) *kāla*, i.e., time.

These six substances are called *dravyas*, i.e., elementary substances, in Jaina philosophy. It should be noted that the terms *dharma* and *adharma* have a special significance other than the usual meaning of *puṇya* and *pāpa*, i.e., merit and demerit.

A *dravya* has got three characterics as follows : (a) first, *dravya* has the quality of existence, (b) secondly, *dravya* has the quality of permanence through origination and destruction, and (c) thirdly, *dravya* is the substratum of attributes and modes.

Thus the *dravya* is uncreated and indestructible, its essential qualities remain the same and it is only its *paryāya* or mode of condition, that can and does change.

(A) Pudgala

Whatever is perceived by the senses, the sense organs themselves, the various kinds of bodies of *Jīvas*, the mind, the *karmas*, and the other material objects–all of these are known as *pudgala* or matter.

(B) Dharma

Dharma is the principle of motion, the accompanying circumstance or cause which makes motion possible. Just as water itself, being indifferent or neutral, is the condition of movement of fishes, so *dharma*, itself non-motive, is the *sine qua non* of motion of *jīvas* and *pudgalas* Hence *dharma* is co-terminus with the universe, and is one substance unlike *jīva* and *pudgala* which are infinite in number.

(C) Adharma

Adharma or the principle of rest has all the characteristics associated with *dharma*. But it is like the earth the *sine qua non* of rest for things in motion.

(D) Ākāśa

What contains or accommodates completely all *jīvas* and *pudgalas*

and the remaining *dravyas* in the universe is termed as *ākāśa* or space. It is very pertinent to note that in Jaina philosophy the term *ākāśa* means space and not ether as it is very often interpreted in other systems of Indian philosophy.

(E) Kāla

That which is the cause or circumstance of the modification of the soul and other *dravyas* is *kāla*, that is, time. It is immaterial and it has the peculiar attribute of helping the modification of other substances.

It is thus clear that *dharma*, *adharma* and *ākāśa* are each a single *dravya*, whereas *jīva*, *pudgala* and *kāla* are held to be manifold *dravyas*.

Further, it must be remembered that the doctrines of Jainism firmly emphasize that these six *jīva* and *ajīva dravyas*, i.e., living and non-living substances, are externally existing, uncreated and with no beginning in time. As substances they are eternal and unchanging but their modifications are passing through a flux of changes. Their mutual co-operation and interaction explain all that we imply by the term 'creation'. Hence the doctrines of Jainism do not admit of any 'Creator' of this universe.

(3) Āsrava

The third principle *āsrava* signifies the influx of *karmic* matter into the constitution of the soul. Combination of *karmic* matter with *jīva* or soul is due to the activity of mind, speech or body. In other words, *Yoga* is the name of a faculty of the soul itself, to attract matter under the influence of past *karmas*. Hence in the embodied state this faculty comes into play.

Thus *Yoga* is the channel of *āsrava*. The physical matter which is actually drawn to the soul cannot be perceived by the senses as it is very fine.

Further, *āsrava* is of two kinds, viz. (a) *śubha āsrava*, i.e., good influx, and (b) *aśubha āsrava*, i.e., bad influx.

The *śubha āśrava* is the inlet of virtue or meritorious *karmas*, and *aśubha āśrava* is the inlet of vice or demeritorious *karmas*.

(4) Bandha

When the *karmic* matter enters the soul, both get imperceptibly mixed with each other. *Bandha* or bondage is the assimilation of matter which is fit to form *karmas* by the soul as it is associated with passions. This union of spirit and matter does not imply a complete annihilation of their natural properties, but only a suspension of their functions, in varying degrees, according to the quality and quantity of the matter absorbed. Thus the effect of the fusion of the spirit and matter is manifested in the form of a compound personality which partakes of the nature of both, without actually destroying either.

The causes of *bandha* or bondage are five, viz., (i) *mithyā-darśana*, i.e. wrong belief or faith, or wrong perception, (ii) *avirati*, i.e., vowlessness or non-renunciation, (iii) *pramāda*, i.e., carelessness, (iv) *kaṣāya*, i.e. passions, and (v) *yoga*, i.e., vibrations in the soul through mind, speech and body.

Further, this *bandha* or bondage is of four kinds according to (i) *prakṛti*, i.e., nature of *karmic* matter which has invested the soul; (ii) *sthiti*, i.e., duration of the attachment of *karmic* matter to the soul; (iii) *anubhāga*,. i.e.. the intensity or the character-strong or mild-of the actual fruition of the *karmic* matter, and (iv) *pradeśa*, i.e., the number of *karmic* molecules which attach to the soul.

(5) Saṁvara

Effective states of desire and aversion, and activity of thought, speech or body are the conditions that attract *karmas*, good and bad, towards the soul. When these conditions are removed, there will be no *karmas* approaching the *jīva*, that is complete *saṁvara*—a sort of protective wall shutting out all the *karmas* is established round the self. This *saṁvara* is described as *Āsrava-nirodhaḥ saṁvaraḥ*, that is, *saṁvara* is the stoppage of inflow of *karmic* matter into the soul.

There are several ways through which this stoppage could be effected and further inflow of *karmic* matter into the soul could be checked.

(6) Nirjarā

Nirjarā means the falling away of *karmic* matter from the soul. It is obvious that the soul will be rendered free by the automatic shedding

of the *karmas* when they become ripe. But this falling away of *karmas* is by itself a lengthy process. Hence with a view to shorten this process, it is asserted that the falling away of *karmic* matter from the soul can be deliberately brought through the practice of austerities

This *nirjarā* is of two kinds: (i) *Savipāka nirjarā*: It is the natural maturing of a *karma* and its separation from the soul. and (ii) *Avipāka nirjarā*: It is inducing a *karma* to leave the soul, before it gets ripened, by means of ascetic practices. In this way, in the *savipāka nirjarā* the soul, in the maturity of time, is rid of the *karmas* by their operating and falling off from it; and in the *avipāka nirjara*, the *karmas*, which had not yet matured to operate, are induced to fall off from the soul.

(7) Mokṣa

Mokṣa is described as

Bandhahetvābhāvanirjarābhyām kṛtsnākarmavipramokṣo mokṣaḥ,

that is, *mokṣa* or liberation is the freedom from all *karmic* matter, owing to the non-existence of the cause of bondage and shedding of all the *karmas*. Thus complete freedom of the soul from *karmic* matter is called *mokṣa*.

This condition is obtained when the soul and matter are separated from each other. Complete separation is effected when all the *karmas* have left the soul, and no more *karmic* matter can be attracted towards it.

CHAPTER III

DOCTRINES OF JAINISM

1. THE DOCTRINE OF KARMA

(1) Importance of the Doctrine

The doctrine of *karma* occupies a more significant position in the Jaina philosophy than it does in the other systems of philosophy. The supreme importance of the doctrine of *karma* lies in providing a rational and satisfying explanation to the apparently inexplicable phenomena of birth and death, of happiness and misery, of inequalities in mental and physical attainments and of the existence of different species of living beings.

It will not be out of place to recapatulate here whether we have already discussed that every *Jīva* or soul is possessed of consciousness and of *upayoga* comprising the powers of perception and knowledge; it has no form but it is the doer of all actions; it has the capacity to occupy the full dimensions of the body which embodies it; it is the enjoyer of the fruits of its actions and is located in the changing universe; it has an inherent tendency to move upwards and is a *Siddha* or liberated in its state of perfection.

If these are the characteristics of *jīva* or soul, how is it that a *jīva* finds itself entangled in the *saṁsāra*, i.e., cycle of transmigration, suffering birth and death, happiness and misery? In the world, only a few souls are in a state of comparative development and the rest of them are encaged in forms and bodies which make them blind to their nature.

The answer to this enigma is to be found in the doctrine of *karma* which explains the operation of *karmic* matter which draws a veil over the natural qualities of the soul crippling their powers in varying degrees. Jainism starts with the premise that the soul is found entangled with *karma* since eternity. It is the primary function of religion to stop the influx and mitigate the presence of *karma* with the

soul and to show the path of the liberation and the methods through which the soul could achieve perfection.

(2) Nature of Karma

In ordinary parlance *karma* means action, deed or work. Sometimes, it means acts of ritualistic nature enjoined by the scriptures. In Jaina philosophy, it means a form of matter or *pudgala*. It is inert and lifeless. It is very fine and subtle. It cannot be perceived or discerned by any of our senses. It cannot be seen even with the most sensitive microscope, and with the maximum magnifying capacity. It baffles all analysis at the hands of the chemist or physicist who can neither identify or analyse it. It is millions of times finer and subtler than the waves of sound, light or electricity, or the electrons or the protons conceived by modern science. Yet the matter is ever surrounding us on all sides and permeating the entire space and atmosphere. It is the primary cause which keeps the universe going. Every phenomenon in the universe is the manifestation of the *karmic* energy.

(3) Bondage of Karma

As already noted, the basic principle of Jainism states that mundane souls exist in the world from time eternal in association with matter. Of course, the character of the bondage is freely and constantly being changed; but the fact and condition of the bondage of the soul by matter persists through all changes. This association leads to further bondage and so the cycle goes on till the association is severed in such a manner as to avoid any fresh contact.

As regards the process of bondage of *karma* with soul, it is maintained that the contact takes place in the following way :

(i) The soul is surrounded by a large volume of fine matter called *karma*.

(ii) The vibration of the soul is called *Yoga* or activity and the activity may be due to the body, speech or thought. Hence vibrations in the soul occur as a result of activity of any kind.

(iii) When the soul tries to do anything, then instantly the surrounding particles of matter cling to it just as the particles of dust stick to the body besmeared with oil.

(iv) Like water in milk these particles of matter get completely assimilated with soul.

(v) This assimilation of matter with the soul remains throughout life as well as in its migration from one body to another through the process of birth and death.

(vi) This connection of soul and matter is real; otherwise in a pure state the soul would have flown to the highest point in the universe, as it is the innate quality of the soul.

(vii) As this connection or bondage is effected by the *karma* or deed or activity of the soul, the subtle matter which combines with the soul is termed as *karma*.

(viii) This bondage of *karmas* with soul produces in the soul certain conditions, just as a pill of medicine which when introduced into the body, produces therein manifold effects.

(ix) This bondage of *karmas* with soul, obscures the innate qualities of the soul in the manner in which the light of the sun is obscured by thick clouds or blinding dust.

(x) *Karma* may result in or cause the inflow of *puṇya*, i.e. merit, or *pāpa*, i.e., demerit or sin, according as the acitivity is *śubha*, i.e., virtuous, or *aśubha*, i.e., wicked. The intention underlying an activity and its consequences are both taken into account. That is why, *śubha karma*, i.e. merit, produces happiness and *an aśubha karma*. i.e. demerit or sin, produces misery, pain or uneasiness.

(xi) The *karmic* matter remains with the soul and binds it in the circle of births as gods, men, denizens of hell and sub-human beings.

(4) Kinds of Karma

The *karmas* are divided into eight main divisions and 148 sub-divisions according to the nature of *karmic* matter. The main eight karmas are :

(i) *Jñānāvaraṇīya*, i.e., the Knowledge-obscuring *karma*. It obscures the right knowledge of the soul and thereby produces different degrees of knowledge.

(ii) *Darśanāvaraṇīya*, i.e., the Conation-obscuring *karma*. It obscures the conation attribute of the soul.

(iii) *Vedanīya*, i.e. the Feeling *karma*. It produces pleasure and pain and thereby obscures the nature of the soul.

(iv) *Mohanīya* i.e., the Deluding *karma*. It distorts the right attitudes of the soul with regard to faith and conduct, etc. and produces passions and a variety of mental states.

(v) *Āyuḥ*, i.e., the Age *karma*. It determines the length of life of an individual.

(vi) *Nāma*, i.e., the Body-making *karma*. It determines everything that is associated with personality, that is, the kind of body, senses, health and complexion and the like.

(vii) *Gotra*, i.e., the Family determining *karma*. It determines the nationality, caste, family, social standing, etc. of an individual.

(viii) *Antarāya*, i.e., the Obstructive karma. It obstructs the inborn energy of the soul and thereby prevents the doing of an action, good or bad, when there is a desire to do it.

Further, these *Karmas* fall into two broad categories, viz., (A) the *ghātiyā*, the desructive *karmas*, that is, those which have a directly negative effect upon the qualities of the soul; and (B) the *aghātiyā*, the non-destructive *karmas*, that is, those which bring about the state and particular conditions of embodiment. Each category includes four kinds of *karmas* as given below :

(A) The Ghātiya, i.e. destructive *Karmas* comprise :

(i) *Jñānāvaraṇīya*, i.e., the knowledge-obscuring *karma*.

(ii) *Darśanāvaraṇīya*, i.e., the Conation (*darśana*)-obscuring *karma*.

(iii) *Mohanīya*, i.e. the Ḍeluding *Karma*, and

(iv) *Antarāya*, i.e., the Obstructive *karma*.

(B) The Aghātiya i.e., the non-destructive *karmas* comprise the remaining four kinds of *karmas*, viz.,

(i) *Vedanīya, i.e., the Feeling karma.*

(ii) *Āyu* i.e., the Age *karma*.

(iii) *Nāma* i.e., the Body-making *karma* and.

(iv) *Gotra* i.e., the Family-determining *karma*.

The reason for distinction in these two categories lies in the fact that while *ghātiyā karmas* destroy the manifestations of the essential

attributes of the soul, the *aghātiyā karmas* are mainly concerned with environments, surroundings and bodies.

(5) Destruction of Karma

Since the presence of *karmic* matter in the soul is the cause of the cycle of births and deaths and of all conditions of life, the soul must be freed from the *karmic* matter. For this the influx or inflow of *karmic* matter into the soul must be stopped by cultivating pure thoughts and actions, and the stock of existing *karmic* matter must be consumed by the practice of religious austerities.

In this way when the *karmas* are completely destroyed, the soul becomes liberated with all its potential qualities fully developed. This liberated and perfect soul is an embodiment of infinite perception, infinite knowledge, infinite bliss and infinite power. It should, therefore, be the aim of every individual to achieve this perfect and natural condition of soul by one's own efforts.

In regard to the question of the destruction of *karmas*. Jainism clearly asserts that the attainment of the freedom of the soul from the *karmic* matter entirely depends on one's own proper deeds or actions and not on the favours of human or divine beings. Just as the interacting eternal substances, viz., the *dravyas*, postulated in Jainism, admit no Creator, so also the inviolable law of *karma* makes man the master of his destiny and dispenses away with the favourite theistic idea that some divinity bestows on man various favours and frowns.

The doctrine of *karma* is not the doctrine of fatalism. It is the law of cause and effect. It is the moral law of causation which shows that man is the maker of his fortunes or mis-fortunes. If a man enjoys or suffers, he does so as a consequence of his actions, thought or speech.

(6) Distinctiveness of the Doctrine

Thus the doctrine of *karma* is the key-stone in the arch of Jaina ideology. It tries to explain the reasons lying behind or causes leading to effects. It maintains that every happening is the result of antecedent causes. As the soul is regarded as the doer of actions, really the soul is made responsible for all differences in people's conditions. Whatever actions are performed by the soul, it must bear the consequences thereof sooner or later. There is no way out of it. The responsibility of

consequences cannot be shifted, nor exemption from the consequences be given. The soul has to enjoy the fruits of the *karmas* in this life or in subsequent lives.

Further, it is clear that according to the doctrine of *karma*, there is no salvation until the soul stops the influx or inflow of *karmas* and gets rid of the existing *karmas* and that the soul will have to activate itself by its own deliberate efforts without expecting any help from an outside agency. There is no use in asking the favour of God or His representatives because Jainism never invests God with the power of determining the consequences of the *karmas* nor bestows on them the authority to forgive people from future consequences of past actions. It may be noted that Jainism denies both intermediation and forgiveness on the part of God; of what we have done we must bear the consequences. It is not fate, nor even predestination, but it is the ceaseless effect of recording of the different accounts that we keep with the forces of life. The *karmas* constitute the *karmic* body; and it drags the soul into various forms of existence till the *karmic* body bids good-bye to the soul.

This doctrine or theory of *karma* is an original and integral part of the Jaina system. As it lays full stress on individual action and completely denies the existence of divine dispensation, it is clear that the ethics and asceticism of the Jainas are the logical consequences of this doctrine of *karma*.

In this connection Dr. C. Krause has, in her book *Heritage of Last Arhat*, has rightly said that "Jainism does not fortify its followers by the terrors of *karma* nor does it make them languish in unhealthy, effiminate fatalism, as many people think all oriental religions do, but on the contrary, it trains the individuals to become a true hero on the battlefield of self-conquest".

2. THE DOCTRINE OF NAYAVĀDA

(1) Meaning of a Naya

According to Jaina Philosophy the object of knowledge is a huge complexity because (i) it is constituted of substances, qualities and modifications, (ii) it is extended over past, present and future times, (iii) it is extended over infinite space, and (iv) it is simultaneously

subjected to origination, destruction and permanence.

It is obvious that such an object can be fully conprehended only in omniscience, which is not manifested in the case of worldly beings who perceive through their organs of senses. But the senses are the indirect means of knowledge, and whatever they apprehend is partial like the proverbial perception of an elephant by seven blind persons: each one touches only a part of an elephant and concludes that the elephant is like a log of wood, like a fan, like a wall, etc.

In view of these conditions we find that the ordinary human being cannot rise above the limitations of his senses; so his apprehension of reality is partial and it is valid only from a particular point of view known as *Naya*.

In other words, according to Jainism, reality is a complex not merely in the sense of constituting *aneka*, i.e., manyness but also because of its nature of *anekānta*, i.e., manifoldness of view-points. That is why Jainism points to the fact that reality may be comprehended from different angles. The attempt at comprehending anything from a particular standpoint is known as *Naya* and the system of describing reality from different points of view is termed as *Nayavāda*, i.e., the doctrine of *Nayas*. This is based on the fact that Jainism regards all things as *anekānta* (or *na-eikānta*. In other words it is held regards all things as *anekānta* (or *na-eikānta*). In other words it is held only under certain conditions.

In view of this, a *naya* is defined as a particular opinion framed with a view-point, a view-point which does not rule out other different view-points, and is, therefore, expressive of a partial truth about an object, as entertained by a knowing agent.

(2) Classification of Nayas

As *nayas* are modes of expressing things, there can be a number of *nayas* through which reality could be expressed.

(A) Paryāya-naya and Dravya-naya

To take an example, when different kinds of gold ornaments are described from the point of view of the modes or modifications of gold, it is termed the *paryāya-naya* or the *paryāyārthika-naya*, i.e., the modal point of view.

Similarly, when gold ornaments are described with regard to their substance, i.e., gold, and its inherent qualities, it is termed the *draya-naya* or the *dravyārthika-naya*, i.e., the substancial point of view.

(B) Vyavahāra-naya and Niśchaya-naya

On the same lines, in spiritual discussions, the things could be described both from a practical point of view and from a realistic point of view. Thus when things are described from the common sense or practical point of view, it is termed the *vyavahāra-naya*; and when things are described from the pure or realistic point of view, it is termed the *niśchaya-naya*.

(C) Seven Nayas

Since *naya* is the device which is capable of determining truly one of the several characteristics of an object (without contradiction) from a particular point of view, the Jaina philosophers formulated seven *nayas*. These seven *nayas* are :

(i) *Naigama naya*, i.e., universal- particular, or teleological point of view.
(ii) *Saṅgraha naya*, i.e., the class point of view.
(iii) *Vyavahāra naya*, i.e., the standpoint of the particular.
(iv) *Ṛjusūtra naya*, i.e., the standpoint of momentariness.
(v) *Śabda naya*, i.e., the standpoint of synonymous.
(vi) *Samabhirūḍha naya*, i.e., the etymological standpoint.
(vii) *Evambhūta naya*, i.e., the 'such-likes' standpoint.

It is also maintained that these seven *nayas* could be considered as sub-divisions of *dravyārthika* and *paryāyārthika nayas*. Thus, the first three *nayas*, viz.,

the *naigama naya*,
the *saṅgraha naya*, and
the *vyavahāra naya*

are the sub-divisions of *dravyārthika naya* as they deal with objects.

Similarly, the last four *nayas*, viz.,

the *ṛjusūtra naya*,
the *śabda naya*,

the *samabhirūḍha naya*, and
the *evvambhūta naya*

are the sub-divisions of *parayāyārthika naya* as they are concerned with modifications of substances.

Similarly, the first four *nayas* are called *artha nayas* in as much as they deal with objects of knowledge, whereas the remaining three *nayas* are called *śabda nayas* in as much as they pertain to terms and their meanings.

Further, each one of these *nayas* is considered to have one hundred sub-divisions. Thus, according to this view, there are seven hundred *nayas*.

We find that two other views are also expressed, viz.,

(a) that there are only six *nayas*, i.e., the *nayas* (the seven mentioned above) with the exclusion of the first *naya*, i.e., the *naigama naya*, and

(b) that there are only five *nayas*, in the sense that the last two *nayas* (of the above-mentioned seven *nayas*), viz., the *samabhirūḍha naya* and the *evambhūta naya* are included in the fifth (of the above mentioned seven *nayas*) *naya*, viz, the *śabda naya*.

(3) Significance of Nayavāda

Nayavāda is a warning to those philosophers who assert that their system is absolute and all-comprehensive. It shows the way to a reconciliation of conflicting view-points and harmonization of all stand-points by appreciating the relativity of the different aspects of reality.

But it is pertinent to note that *nayas* reveal only a part of the totality and that they should not be mistaken for the whole. Because of this infinite-fold constitution of a thing, there can be infinite *nayas* and they can be classified into various categories. As *naya* is defined by Saint *Āchārya* Akalaṅka, the reputed philosopher-author, as *Nayo jñātur abhiprāyaḥ*, (नयो ज्ञातुर् अभिप्राय:) *i.e., naya* is a particular approach of the knower, a synthesis of these different view-points is a practical necessity; therein every view-point must be able to retain its relative importance and this is fulfilled by the doctrine of *syādvāda*, i.e., the doctrine of qualified assertion.

3. THE DOCTRINE OF SYĀDVĀDA

(1) Term Syādvāda

The doctrine of *nayavāda* provides the framework for the doctrine of *Syādvāda*, since it clearly points out that reality can be looked at from many different standpoints, and that no standpoint can be claimed as the only valid one. The term *Syādvāda* is derived from the term *syāt* meaning 'in some respect'. If the aim of philosophical enquiry is to comprehend reality, the Jaina philosophers point out that it cannot be achieved by merely formulating certain simple, categorical propositions. Reality being complex any one simple proposition cannot express the nature of reality fully. That is the reason why the term *syāt*, i.e., 'in some respect', is appended to the various propositions concerning reality by the Jaina philosophers. In this way, seven propositions are put forward by the Jaina philosophers without any absolute affirmation whatsoever in regard to any one of them. That is why each affirmation is preceded by the phrase '*syāt*', i.e., 'in some respect'. This indicates that the affirmation is only relative, made somehow, from some point of view and under some reservations and is not in any sense absolute.

(2) Meaning of Syādvāda

It is not enough if various problems about reality are merely understood from different points of view. What one knows one must be able to state truly and correctly. This need is met by the *doctrine* of *Syādvāda* or *Anekāntavāda* , i.e., many-sided view-point.

It is a fact that the object of knowledge is a vast complexity covering infinite modes, that human mind is of limited understanding, and that human speech has its imperfections in expressing the whole range of experience. Under these circumstances all our statements are conditionally or relatively true. Hence every statement must be qualified with the term *syāt*, i.e., 'in some respect', or 'somehow', or 'in a way', with a view to emphasise its conditional or relative character.

(3) Statements of Syādvāda

In this way, on the basis of *Anekāntavāda* or *Syādvāda* , while describing a thing seven possible statements or propositions or asser-

tions, seemingly contradictory but perfectly true can be made in the following manner :

(i) *Syād-asti*, i.e., in some respects, it is;
(ii) *Syād-nāsti*, i.e., in some respect, it is not;
(iii) *Syād-asti-nāsti*, i.e., in some respect, it is and it is not;
(iv) *Syād-avaktavya*, i.e., in some respect, it is indescribable;
(v) *Syād-asti, avaktavya*, i.e., in some respect, it is and is indescribable;
(vi) *Syād-nāsti, avaktavya*, i.e., in some respect, it is not and is indescribable, and
(vii) *Syād-asti-nāsti, avaktavya*, i.e., in some respect, it is and is not and is indescribable.

These seven propositions are formulated by the three expressions, viz., *asti, nāsti* and *avaktavya*, the word *syāt* being common to all of them, and their combinations.

These propositions will be clear with the help of an illustration. For example, a man is the father, and is not the father and is both—are perfectly intelligible statements, if one understnads the point of view from which they are made. In relation to a particular boy he is the father; in relation to another boy he is not the father; in relation to both the boys taken together he is the father and is not the father. Since both the ideas cannot be conveyed in words at the same time, he may be called indescribable: still he is the father and is indescribable; and so on.

Further, it may be noted that the seven propositions can be formulated in regard to the eternality and non-eternality, identity and difference, etc., of any object. The Jaina philosophers believe that these seven modes of predication together give us an adequate description of reality.

Moreover, it is obvious that the combinations of points of view cannot be more than seven as reality is open to seven statements and not to more. The reason why the number of modes is neither more nor less than seven is because it is believed that any complex situation is amenable to treatment by this seven-fold technique if one is adept in using it. Any attempt to add or subtract a mode will be found to be impossible since addition finds the mode already there among the existing seven modes, and subtraction will mutilate the essential limit from the scheme.

Thus the doctrine of *Anekāntavāda*, comprising these seven propositions, is neither self-contradictory nor vague or indefinite; on the contraty, it represents a very sensible view of things in a systematized form.

Further, this doctrine of *anekāntavāda* is also called the doctrine of *Sapta-bhangī*, i.e., the doctrine of seven-fold predication, because these seven possible modes of expression can be used while describing a thing.

(4) Syādvāda and Nayavāda

From the above propositions it is obvious that *Syādvāda* complements the *Nayavāda*. Whereas the emphasis in *Nayavāda* is on an analytical approach to reality, on pointing out that different standpoints can be taken, the stress in *Syādvāda* is on the synthetic approach to reality, on reiterating that the different view-points together help us in comprehending the reality. As analysis and synthesis are not unrelated to each other we find elements of synthesis even in a purely analytical approach and elements of analysis even in a synthetic view of reality.

In more concrete terms : in *nayavāda* there is the recognition that over-emphasizing any one view would lead to a fallacy that different views have their value, that each one of them reflects reality and, therefore, that they together alone can give a sweep into reality. Similarly, in *Syādvāda* the systematic character of the modes of predication, is highlighted with a clear understanding that various propositions have, each one of them, something to convey about reality itself.

(5) Significance of Syādvāda

From the discussion of *Syādvāda* it is clear that *Syādvāda* aims to unify, coordinate, harmonise and synthesise the individual view points into a predictable whole. In other words, the *Syādvāda*, like music, blends discordant notes so as to make a perfect harmony.

Further, *Syādvāda* is not a doctrine of mere speculative interest, one intended to solve not only ontological problems, but has a bearing upon man's psychological and spiritual life.

Moreover, the doctrine of *Syādvāda* has supplied the philosopher with cosmopolitanism of thought convincing him that truth is not

anybody's monopoly with tariff walls of denominational religions and it has again supplied the religious aspirant with 'intellectual toleration' which is quite on par with *ahiṁsā* for which Jainism has eminently stood for the last two thousand years and more.

The essence of this doctrine of *Syādvāda*, keeping off scholastic terminology, seems just that as to matters of experience it is impossible to formulate the whole and complete truth, and as to matters which transcend experience, language is inadequate.

Furthermore, it is partinent to note that apart from the pains the Jaina philosophers have taken to describe reality, their doctrine of *Syādvāda* brings out the comprehensiveness of approach of the Jaina philosophers to these problems.

CHAPTER IV

SALVATION - PATH OF JAINISM

1. THREE-FOLD PATH OF SALVATION

From the basic principles of Jaina philosophy, it is evident that the inherent powers of the soul are crippled by its association with *karmic* matter and that is why every person is found in an imperfect state. The Jaina philosophy, therefore, asserts that real and everlasting happiness will be obtained by a person only when the *karmas* are completely removed from the soul. Further, Jainism firmly believes that even though man is imperfect at present, it is quite possible for him to rid himself of the *karmas* associated with his soul by his own personal efforts without any help from an outside agency. Moreover, it is quite clear that according to Jaina philosophy the highest happiness consists in securing final emancipation from the cycle of births and deaths and in attaining the state of liberated soul, that is, obtaining *Mokṣa* or salvation. Furthermore, the Jaina philosophy reiterates that as this world is full of sorrow and trouble, it is quite necessary to achieve the aim of transcendental bliss by a sure method.

When the goal has been ascertained the next question arises regarding the way how to achieve that objective. To this question the Jaina religion has a definite answer. In this connection, the *Tattvārth-ādhigama-sūtra*, the most sacred text of Jainism, emphatically states in its first aphoristic rule, *Samyag-darśana-jñāna-chāritrāṇi mokṣa mārgaḥ* (सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः) that is, *samyag-darśana* (right belief), *samyag-jñāna* (right knowledge) and *samyak-chāritra* (right conduct) together constitute the path to salvation. Further, these three basic ingredients, namely, right belief, right knowledge and right conduct, are called *ratna-traya* or the three jewels in Jaina works.

It is pertinent to note that these three are not severally considered as different paths but are thought to form together a single path. That is why it is firmly maintained that these three must be present together to constitute the path to salvation. Since all the three are

emphasised equally, since *mokṣamārga*, i.e., way to salvation, is impossible without the unity of all the three, it is obvious that Jainism is not prepared to admit any one of these three in isolation as means of salvation.

In view of this firm conviction in Jainism, the Jaina works always strongly emphasise that the three must be simultaneously pursued. This conviction is brought home by some effective illustrations. For example, it is contented that to effect a cure of a malady, faith in the efficacy of a medicine, knowledge of its use, and actual taking of it; these three together are essential; so also, to get emancipation, faith in the efficacy of Jainism, its knowledge and actual practising of it, these three are quite indispensable. Similarly, the *Mokṣamārga*, i.e., the path to salvation, is compared in Jaina works to a ladder with its two side poles and the central rungs forming the steps. The side poles of the ladder are right belief and right knowledge and the rungs or steps of the ladder are the gradual stages of right conduct. It is obvious that it is possible to ascend the ladder only when all the three i.e., the side poles and the rungs, are sound. The absence of one makes the ascent impossible.

Thus a simultaneous pursuit of right belief, right knowledge and right conduct is enjoined upon the people as the only proper path to salvation in the Jaina scriptures. Further, the ethical code prescribed by Jainism for both the house-holders and the ascetics is based on this three-fold path of liberation. Hence it is quite necessary to see the main characteristics of these 'Three Jewels' which constitute that path.

2. RIGHT BELIEF

(1) Meaning of Right Belief

It is clear that out of the three jewels,, mentioned above, right belief comes first and that it forms the basis upon which the other two jewels, viz., right knowledge and right conduct, rest. Hence it has been laid down that one must, by all possible means, first attain right belief, i.e., the basic conviction in the fundamentals of Jainism, because it has been asserted that only on the acquisition of right belief, the knowledge and conduct become right.

The term Right Belief has been defined by *āchārya* Umāsvāmī in his authoritative Jaina sacred text entitled *Tattvārthādhigama-sūtra* as follows :

"*Tattvārthaśraddhānaṁ samyag-darśanam*"
(तत्त्वार्थश्रद्धानं सम्यग्दर्शनम्) (Chapter I, *sūtra* 2)

that is, right belief is the faith in the true nature of the substances as they are. In other words, right belief means true and firm conviction in the seven principles or *tattvas* of Jainism as they are, without any perverse notions.

Further, it is maintained that right belief consists in believing that

(i) the Jaina *Arhats* including the *Tīrthaṅkaras* are the true Gods,
(ii) the Jaina *śāstras* are the true scriptures, and
(iii) the Jaina *Gurus* are the true Preceptors.

Moreover, it is also asserted that such right belief

(a) should have eight *aṅgas*, i.e., essential requisites,
(b) should be free from three kinds of *mūḍhatās*, i.e. superstitious beliefs, and
(c) should be free from eight kinds of *mada*, i.e., pride or arrogance.

(2) Requisites of Right Belief

The Jaina scriptures state that the right belief should be characterised by eight *aṅgas*, i.e. essential requisites or components or limbs, and that these aṅgas determine the excellence of right belief. These eight *aṅgas* which support the right belief are :

(i) *Niḥśaṅkita-aṅga*, that is, one should be free from doubt about the truth or validity of the tenets of Jainism.
(ii) *Niḥkāṅkṣita-aṅga*, that is, one should have no love or liking or desire for worldly enjoyment as everything is evanescent.
(iii) *Nirvichikitsita-aṅga*, that is, one should decline to have an attitude of scorn towards the body even though it is full of impurities and should have regard for the body as it can be

purified by the three jewels of right faith, right knowledge and right conduct.

(iv) *Amūḍhadṛṣṭi-aṅga*, that is, one should have no inclination for the wrong path or one should be free from perversity and superstition.

(v) *Upagūhana-aṅga*, that is, one should maintain spiritual excellence and protect the prestige of that faith when it is faced with the risk of being belittled on account of the follies and shortcomings of others. In other words, one should praise the pious but should not deride those who may be faltering in their pursuit of religion.

(vi) *Sthitikaraṇa-aṅga*, that is, one should sustain souls in right convictions. One should have the quality of rehabilitating others in the path of right faith or conduct by preaching them or reminding them of the religious truths whenever they are found to be going astray.

(vii) *Vātsalya-aṅga*, that is, one should have loving regard for pious persons. One should show affection towards co-religionists and respect and devetion towards the spiritually advanced by receiving them with courtesy and looking after their comforts.

(viii) *Prabhāvanā-aṅga* that is, one should endeavour to demonstrate and propagate the greatness of the Jaina tenets and scriptures. One should try to wean people from wrong practices and beliefs by establishing to them the importance of the true religion by arranging religious functions and charities.

(3) Avoidance of Superstitious Beliefs

It is also laid down in Jaina scriptures that right belief should be free from the following three kinds of *mūḍhatās*, i.e., superstitious beliefs :

(i) *Loka-Mūḍhatā* is the false belief in holiness. It relates to taking baths in certain rivers, jumping down the peaks of mountains and entry into fires under the supposition of acquiring merit for themselves or for their kith and kin.

(ii) *Deva-mūḍhatā* is the belief in false gods. It accepts the efficacy of village gods and goddesses who are endowed with ordinary human qualities and attempts to propitiate them. This super-

stition consists in believing in gods and goddesses who are credited with passionate and destructive powers, willing to oblige the devotees by grant of favours they pray for.

(iii) *Pākhaṇḍi-mūḍhatā* is the belief in and respect for dubious ascetics. It shows regard for false ascetics and considers their teaching as gospel of truth. It refers to entertainment of false ascetics and respecting them with a hope to get some favours from them through magical or mysterious powers exercised for personal gain or show of power.

Thus the mind must be freed from such superstitious beliefs and any doubts so that the ground can be made clear for the rise and development of right belief.

(4) Freedom from Pride

Besides the avoidance of these three kinds of superstitious beliefs, the mind must be made free from the eight kinds of *mada* or pride : *jñāna* (learning), *pūjā* (worship), *kula* (family), *jāti* (caste, or contacts and family connections), *bala* (power or one's own strength), *riddhi* (wealth or affluence or accomplishments), *tapas* (penance or religious austerities and *vapuṣ* (body or person or beautiful form or appearance).

It is obvious that all or any one or more of these kinds of pride are likely to disturb the equlibrium of mind, and create likes or dislîkes for men and matters. In such a case understanding is likely to be erroneous, if not perverted. Naturally an inflated notion of oneself on any one of these grounds is likely to cloud the vision. Hence it is necessary that for the blissful drawn of right belief there should be an effacement of these types of pride.

(5) Glory of Right Belief

The Jaina works describe at length the glory of right belief and enumerate the benefits which can be accrued by a person possessing right belief. They go to the extent of declaring that asceticism without faith is definitely inferior to faith without asceticism and that even a low caste man possessing right belief can be considered better fit to attain moral dignity.

In short, the Right Belief is given precedence over Right Knowledge and Right Conduct, because it acts as a pilot in guiding the soul

towards *mokṣa*, i.e. salvation. Further, there can be no rise, stability growth and fulfilment of knowledge and character, unless they are founded on right belief or faith.

3. RIGHT KNOWLEDGE

(1) Relation between Right Belief and Right Knowledge

It is considered desirable that on attaining right belief one should strive after right knowledge. As regards the relationship between right belief and right knowledge it has been specifically stated that although right belief and right knowledge are contemporaneous, there is yet a clear relation of cause and effect between them, just as it is between a lamp and its light. It is true that lamp and light go together. still the lamp precedes the light, and light cannot be said to precede the lamp. In the same way there is the relation of cause and effect between right belief and right knowledge, though both are almost simultaneous. Right knowledge cannot precede right belief, and from this point of view right knowledge is called the effect and right belief, the cause.

(2) Nature of Right Knowledge

Right knowledge has been described in Jaina scriptures as "that knowledge which reveals the nature of things neither insufficiently, nor with exaggeration, nor falsely, but exactly as it is and with certainty." It has also been stated that right knowledge consists in having full comprehension of the real nature of soul and non-soul (i.e., matter) and that such knowledge should be free from *saṁśaya*, i.e. doubt, *vimoha*, i.e., perversity, and *vibhrama*, i.e., vagueness or indefiniteness.

Moreover, Jaina scriptures always assert that knowledge is perfect when it does not suffer from the *mithyātva*, i.e., wrong belief. *Mithyātva* is the enemy of right knowledge as it perverts both the understanding and the attitude. That is why all Jaina thinkers have insisted upon the elimination of wrong belief from mind. *Mithyātva* reminds one somewhat of the *avidyā*, i.e. ignorance of the Vedānta, the *aviveka*, i.e. want of discrimination of the Sāmkhya, and the *māyā*,

i.e., illusion of the Buddhist systems of philosophy. Hence Jainism insists that right knowledge cannot be attained, unless wrong knowledge is banished.

(3) kinds of Knowledge

When considered with reference to its means of acquisition, knowledge is of five kinds :

(i) *Mati-jñāna* (sense-knowledge) is knowledge of the self and non-self acquired by means of any of the five senses and the mind. Obviously this kind of knowledge is limited to things and matters in existence.

(ii) *Śruta-jñāna* (scriptural knowledge) is derived from the reading or hearing of scriptures. Like the first kind of knowledge, the *śruta-jñāna* is not limited to the things in existence but it can comprehend all matters of the present, past and future as expounded in the scriptures.

(iii) *Avadhi-jñāna* (clairvoyant knowledge) is knowledge of things in distant time or place. It is knowledge of the remote or past. It can be acquired by saints who have attained purity of thought and developed their mental capacity by austerities. It is otherwise possessed by the celestial and infernal souls.

(iv) *Manaḥ-paryaya-jñāna* (Mental knowledge) is direct knowledge of another's mental activity, that is, about thoughts and feelings of others. It can be acquired by those who have gained self-mastery or *saṁyama*

(v) *Kevala-jñāna* (perfect knowledge or omniscience) is full or perfect knowledge without the limitations of time and space, which is the soul's characteristic in its pure and undefinable condition. It drawns on the *Tīrthaṅkaraṣ* and perfect souls.

(4) Pillars of Right Knowledge

Like right belief, right knowledge also has got eight pillars or requirements :

(i) *Grantha*, that is, correct use of words. It means that reading, writing and pronouncing of every letter and word should be done correctly. It also denotes that books must be studied with

care and faith.

(ii) *Artha*, that is, meaning. It indicates that reading should be directed towards understanding the meaning and full significance of words, phrases and the text. It suggests that mere mechanical study without understanding the meaning serves no purpose.

(iii) *Grantha-artha*, that is, combination of *grantha* and *artha*. It stresses that both reading and understanding of the meaning are essential as they together complete the process and the purport. It is emphasised that mere reading is not enough.

(iv) *Kāla*, that is, observance of regularity and propriety of time. It means that improper and unsuitable occasions should be avoided. Again, the time chosen for study must be peaceful and free from disturbance due to worries and anxieties.

(v) *Vinaya*, that is, reverent attitude. It is laid down that humility and respect towards the scriptures should be cultivated to develop our devotion to learning.

(vi) *Sopadhānatā*. that is, propriety. While studying we do come across difficult expressions and inexplicable ideas. But in such cases one should not draw hasty conclusions which might lead to improper behaviour.

(vii) *Bahūmāna*, that is, zeal. It is pointed out that zeal in the mastery of the subject under study is also essential to sustain interest and continuity.

(viii) *Anihṇava*, that is, without concealment of knowledege or of its sources. It is suggested that one must keep an open mind and attitude so that narrow considerations do not shut one out from fullness of knowledge.

Thus, right knowledge can be acquired by pursuit with devotion by reading sacred scriptures, understanding their full meaning and significance in proper time and with punctuality, imbued with zeal, proper behaviour and open mind.

In conclusion, it can be specifically maintained that both right belief and right knowledge are very closely associated with each other just as the association between a lamp and its light. Even though lamp and light go together, there must be a lamp which must have oil and wick before it could be lighted. Similarly, before right knowledge can be gained, there must be the inexhaustible piety and urge for

knowledge which is the oil; the sources of knowledge like scriptures, the discourses from preceptors and saints are the wick; the pursuit and study with devotion are like lighting the lamp; then only there can be light in the form of knowledge.

4. RIGHT CONDUCT

After right belief and right knowledge, the third, but the most important path to the goal of *mokṣha*, i.e. salvation, is right conduct. In Jainism utmost importance is attached to the right conduct because right belief and right knowledge equip the individual with freedom from delusion and consequently equip him with true knowledge of the fundamental principles clarifying what are worthy of renunciation and realization and ultimately lead to right conduct as an integral and crowning constituent of the path of salvation. That is why conduct which is inconsistent with right knowledge is considered as wrong conduct or misconduct. Hence conduct becomes perfect only when it is in tune with right belief and right knowledge. It is, therefore, enough to point out that the importance of right conduct in the process of self realization consists in the fact that it is only when right knowledge based on right belief is translated into practical and spiritual discipline that the path of emancipation of soul from the cycle of births and deaths becomes smooth.

It is clear that in accordance with Jaina philosophy right conduct presupposes the presence of right knowledge which presupposes the existence of right belief. Therefore the Jaina scriptures have enjoined upon the persons who have secured right belief and right knowledge to observe the rules of right conduct, as the destruction of *karmic* matter associated with the soul can be accomplished only through the practice of right conduct.

Right Conduct includes the rules of discipline which (i) restrain all censurable movements of mind, speech and body, (ii) weaken and destroy all passionate activity and (iii) lead to non-attachment and purity.

Further, Right Conduct has been conceived of two kinds or categories according to the degree of intensity of the actual practice of rules of behaviour laid down under right conduct. These two kinds are (i) *Sakala-chāritra*, i.e., complete or perfect or unqualified conduct; and (ii) *Vikala-chāritra*, i.e. partial or imperfect or qualified conduct.

Out of these two kinds of right conduct, the former, i.e., the *sakala-chāritra* involves the practice of all the rules of conduct with vigour and higher degree of spiritual sensitivity while the latter, that is, the *vikala-chāritra*, involves the practice of the same with as much increasing degree of deligence, severity and purity as might be possible.

Further, it may be noted that (i) *Sakala-chāritra* is meant for and observed by ascetics who have renounced worldly ties, and is also known as *muni-dharma*; and (ii) *Vikala-chāritras* is meant for and observed by laymen who are still entangled in the world and, is also known as *srāvaka-dharma*, i.e. the householder's *dharma*.

The several rules of conduct presecribed both for laymen and ascetics constitute the ethics of Jainism. As such they are discussed in detail in the next chapter on 'Ethics of Jainism'.

CHAPTER V

ETHICS OF JAINISM

1. PRESCRIPTION OF ETHICAL CODE

Ancient thinkers considered ethics as part of metaphysical and theological speculations and therefore made moral principles as part of their religion. In doing so, they tried to indicate the relationship between man and the universe, and his goal in life. Though man's conduct in society is the normal field of ethics, the Jaina thinkers have linked ethics with metaphysical ideas and ideals.

Jaina ethics is considered as the most glorious part of Jainism and it is simplicity itself. That is why some authors have described Jainism as Ethical Realism. In this ethics there is no conflict between man's duty to himself and to society. Here the highest good of society is the highest good of the individual. According to Jainism the soul has to be evolved to the best of its present capacity, and one means to this evolution is the duty of helping others by example, advice, encouragement and help.

It is maintained that the first precept to a follower of Jainism is that he should possess and cultivate an intelligent and reasoned faith in that religion. This faith must be of right type and should be free from false notions about God, scriptures and preceptors. Such right faith or belief works as an inspiration for acquisition of right knowledge which ought to be reflected in conduct of right type in daily life. Hence alongwith laying down the path of salvation consisting of right belief, right knowledge and right conduct, Jainism has also prescribed the definite rules of conduct to be observed by its followers. All these rules of conduct are directed towards the main aim of achieving freedom of the soul from the *karmic* matter, i.e., attaining salvation. In view of this aim it is emphasised that Jaina ethics has for its end the realisation of *nirvāṇa* or *mokṣa*, i.e., salvation. To effect this end, the rules of conduct have to be observed and corresponding virtues have to be acquired.

It is pertinent to note that the scheme of Jaina ethics, that is, the rules of conduct have been so designed that all persons would be in a

position to follow them. Accordingly, the rules of conduct prescribed by Jainism have been divided into two categories, viz.,

(i) those prescribed for *śrāvakas*, i.e. householders or laymen, and

(ii) those prescribed for *munis*, i.e., ascetics.

The rules of the first category are termed as *śrāvaka-dharma* or *sāgāra-dharma* and those of the second category are known as *muni-dharma* or *anagāra-dharma*.

It is obvious that the rules laid down for the laity or householders are less rigid than those prescribed for ascetics because the householders have not renounced worldly activities for eking out their livelihood. The obvious reason for this differentiation is that a householder has to look after his family and adjust himself to the social and political conditions in which he lives. An ascetic, however, has no such limitations as he abandons all of them with the sole aim of pursuing a spiritual path. He can observe the vows fully as he is in full control of his senses and is in a position to curb his passions quite easily due to his religious learning and spiritual discipline.

Further, the followers of Jaina religion have been traditionally divided into four groups : *sādhus* or *munis* or *yatis*, i.e., male ascetics; *sādhvīs* or *āryikās* i.e., female ascetics; *śrāvakas*, i.e., male laity or male householders, and *śrāvikās*, i.e., female laity or female householders.

Obviously, this division of followers of Jaina religion has been done according to sex and the strictness with which the members practise the injunctions laid down by Jaina religion. The rules of conduct prescribed for the first two categories of ascetics were almost identical and were to be observed with more strictness. Similar rules were enjoined upon the last two categories of laity but these are allowed to be practised with less degree of strictness and according to one's own capacity. In each group the conduct was regulated by vows which every member was required to observe in his or her daily life.

Since the aim of the rules of conduct and vows prescribed for the *śrāvakas* and *śrāvikās*, is self-purification, it is but natural that they should be classified on the basis of their capacity. The *śrāvaka* is a term used to designate a layman. The *srāvaka* is defined as *śṛṇoti iti śrāvakaḥ*, (शृणोति इति श्रावक:) that is, the *śrāvaka* is a layman who *śṛṇoti*, i.e., listens to and accordingly follows religious precepts. Obviously, the term *śṛṇoti*, i.e., listens to and accordingly follows religious precepts. Obviously, the term *śrāvaka* is used for a Jaina

householder who has faith in his religion and is accustomed to put into practice the precepts of religion according to his capacity.

It is common experience that men and women differ in their capacity for intellectual grasp and firmness of will. Some Jaina thinkers have accordingly adopted a three-fold division of the *śrāvakas* as follows :

(i) *Pākṣika śrāvaka* is a layman who has a *Pakṣa*, i.e., inclination, towards *ahiṁsā*, i.e., the basic principle of non-injury to living beings. He possesses *samyaktva*, i.e., firm faith in Jaina religion, and practises the *mūla-guṇas*, i.e., the basic or primary virtues of a Jaina householder, and also the *aṇu-vratas*, i.e., the small vows, prescribed for observance by a Jaina householder, and is assiduous in performing the *pūjā*, i.e., worship.

(ii) *Naiṣṭhika śrāvaka* is a layman who pursues the path upwards through the *pratimās*, i.e., the stages of householder's life, till he reaches the last, that is the eleventh stage. At this *niṣṭhā*, i.e., culminating point, he quits the household life and practices ten kinds of *dharma*, i.e., virtues of the ascetic. It would seem that if he backslides he is downgraded to the stage of a *pākṣika śrāvaka*.

(iii) *Sādhaka śrāvaka* is a layman who *sādhayati*, i.e., concludes his human incarnation in a final purification of the self by carrying out *sallekhanā*., peaceful ritual death by fasting.

In view of this twofold categorisation of *śrāvaka-dharma* and *muni-dharma*, let us see the ethical code or rules of conduct prescribed both for the householders and the ascetics.

2. ETHICAL CODE FOR HOUSEHOLDERS

The ethical code prescribed for laymen or householders is divided into the observance of twelve *vratas* or vows; eleven *pratimās* or stages in householder's life, six *āvaśyakas* or daily duties; and general principles of appropriate conduct.

As these rules of conduct for layman form the core of *śrāvaka-dharma*, it is necessary to have a proper understanding of these observances.

(1) Twelve Vratas or Vows

Vrata or a vow is a solemn resolve made after deliberation to observe a particular rule of conduct; it is made before a saint on his advice or voluntarily to protect oneself against possible lapses of conduct. The object is to control the mind and mould one's conduct along the spiritual path. The rules are such as are intended to protect the society from harm by projecting oneself on the righteous path. A vow affords stability to the will and guards its votary from the evils of temptations or of unguarded life; it gives purpose to life and healthy direction to our thoughts and actions. It helps the growth of self-control and protects against the pitfalls of free life.

It is laid down that a layman should try to avoid the following five *atichāras*, i.e., short-comings, of faith before he begins to observe the vows which mark the first stage of right conduct : *śaṅkā*, doubt or scepsis; *kāṅkṣā*, desire of sense pleasures; *vichikitsā*, disgust of anything, for example, with a sick or deformed person; *anyadṛṣṭi-praśaṁsā*, thinking admiringly of wrong believers; and *anyadṛṣṭi-saṁstava*, praising wrong believers.

The householders are expected to observe in their daily lives the following twelve *vratas* or vows consisting of : (A) five *aṇu-vratas*, i.e., small vows; (B) three *guṇa-vratas*, i.e., multiplicative vows, and (C) four *śikṣā-vratas*, i.e., disciplinary vows.

These vows form the central part of the ethical code and by their observance laymen can maintain constant progress in their spiritual career aimed at the attainment of final liberation.

(A) Aṇu-vratas

The main five vows of the Jains are as follows : (i) *ahiṁsā*, abstention from violence or injury to living beings, (ii) *satya*, abstention from false speech, (iii) *asteya*, abstention from theft, (iv) *brahmacharya*, abstention from sexuality or unchastity, and (*v*) *aparigraha*, abstention from greed for worldly possesions.

As regards the extent and intensity in the observance of these *vratas* it is stated that if these vows are very strictly observed they are known as *mahāvratas*, i.e., great vows and naturally these are meant for the ascetics. Laymen, however, cannot observe vows so strictly and therefore they are allowed to practise them so far as their

conditions permit. Therefore, the same *vratas*, i.e., vows when partially observed are termed as *aṇuvratas*, i.e., small vows.

Again, for fixing of these five vows in the mind, there are five kinds of *bhāvanās*, i.e., attendant meditations, for each of the vows, and every person is expected to think over them again and again.

Further, every person must meditate that the five faults meant to be avoided in these five vows are in fact pain personified and are of dangerous and censurable character in this as well as in the next world.

Moreover, every person must meditate upon the following four virtues which are based upon the observance of these five vows : *maitrī*, friendship with all living beings; *pramoda*, delight at the sight of beings better qualified or more advanced than ourselves on the path of liberation; *kāruṇya*, compassion for the afflicted; and *mādhyasthya*, tolerance or indifference to those who are uncivil or ill-behaved.

Furthermore, the observance of the five *aṇuvratas*, i.e., small vows, and refraining from the use of three '*makāras*' (three M's) namely *madya* (i.e., wine), *māṁsa*, (i.e. flesh or meat) and *madhu*, (i.e., honey) are regarded as eight *mūlaguṇas*, i.e., the basic or primary virtues of a householder. For minimizing injury to living beings, complete abstinence of wine, flesh and honey is advocated, and every householder must necessarily possess these eight primary or fundamental virtues.

(B) Guṇa-vratas

In addition to five main *vratas* or vows, a house-holder is enjoined upon to practise three *guṇavratas*, i.e., the multiplicative vows, which increase the value of the main vows. These three *guṇavratas* are : (i) *digvrata*, taking a life-long vow to limit one's worldy activity to fixed points in all directions, (ii) *deśavrata*, taking a vow to limit the above also to a limited area, and (iii) *anarthadaṇḍa-vrata*, taking a vow not to commit purposeless sinful actions, or to abstain from wanton sinful activities.

(C) Śikṣā-vratas

Alongwith the five *aṇuvratas* and three *guṇavratas*, a householder is required to practise four *śikṣā-vratas*, i.e., disciplinary vows which

are devised to prepare an individual to follow the discipline prescribed for the ascetics . The four *śikṣāvratas* are : (i) *Sāmāyika* is taking a vow to devote particular time everyday to contemplation or meditation of the self for spiritual advancement. (ii) *Proṣadhopavāsa* is taking a vow to fast on four days of the month, namely, the two eighth and the two fourteenth days of the month. (iii) *Upabhoga-paribhoga-parimāṇa* is taking a vow everyday limiting one's enjoyment of consumable and non-consumable things. (iv) *Atithi-saṁvibhāga* is taking a vow to take one's food only after feeding the ascetics, or, in their absence, the pious householders.

It may be noted that these three *guṇavratas* and four *śikṣāvratas* are grouped together and are known as *śīlavratas* i.e., supplementary vows because these vows perform the work of supplementing or protecting the five main *aṇuvratas* just as towns are protected or guarded by the encircling walls built around them.

Thus the five *aṇuvratas*, the three *guṇavratas* and the four *śikṣāvratas* constitute the twelve *vratas* or vows of a householder. There are five *atīchāras*, i.e., defects or partial transgressions, for each of these twelve vows and they are to be avoided by the observers of these vows.

In addition to the above twelve vows a householder is expected to practise in the last moment of his life the process of *sallekhanā*, i.e., peaceful or voluntary death. A layman is expected not only to live a disciplined life but also to die bravely a detached death. This voluntary death is to be distinguished from suicide which is considered by Jainism as a cowardly sin. It is laid down that when faced by calamity, famine, old age and disease against which there is no remedy, a pious householder should peacefully relinquish his body, being inspired by a higher religious ideal. It is with a quiet and deteched mood that he would face death bravely and voluntarily. This *sallekhanā* is added as an extra vow to the existing twelve vows of a houdeholder. Like other vows, the vow of *'sallekhanā* has also got five *atīchāras*, i e. partial transgressions, which are to be avoided by a householder

The most significant feature of these twelve vows is that by practising these vows a layman virtually participates, to a limited extent and for a limited period of time, in the routine of an ascetic without actually renouncing the world. It is obvious that such practices maintain a close tie between the laymen and the ascetics as

both are actuated by the same motive and are moved by the same religious ideals.

(2) The Eleven Pratimās or Stages

A layman who is desirous of attaining to greater heights in ethical and spiritual progress can do so by regulating his way of life. The word *pratimā* is used to designate the stages of ethical progress in a householder's life. By treading the path of progress. a layman acquires capacity for spiritual advancement. The *pratimās* or stages are closely connected with the twelve *vratas* or vows prescribed for laymen.

Further, the householder's life has been divided into eleven *pratimās* or stages. These *pratimās* form a series of duties and peformances, the standard and duration of which rise periodically and which finally culminate in an attitude resembling monkhood. Thus the *pratimās* rise by degrees and every stage includes all the virtues practised in those preceding it. The conception of eleven *pratimās* reveals in the best manner the rules of conduct prescribed for the laymen. Hence the *pratimās* are like the rungs of a ladder · a layman desirous of spiritual progress must mount the ladder step by step until he reaches the top. that is, the highest stage of spirituality as a layman.

The eleven *pratimās* or stages laid down for householders are as follows :

(1) Darśana Pratimā : The householder must possess the perfect. intelligent and well-reasoned faith in Jainism. that is. he should have a sound knowledge of its doctrines and their applications in life. He must be free from all misconceptions and also from attachment to worldly pleasures of every kind.

(2) Vrata Pratimā : The householder must observe the twelve vows. that is, five *aṇuvratas*, three *guṇavratas* and four *śikṣāvratas*. without transgressions of any of them. He must also keep up the extra vow of *sallekhanā*. Such a householder is called a *vratī*.

(3) Sāmāyika Pratimā : When the observance of the twelve vows is satisfactory, the householder should perform *sāmāyika* which temporarily assimilates him to the status of an ascetic. *Sāmāyika* consists in worshipping regularly, in general for forty-eight minutes. three times daily. Here worship means self-contemplation and purification of one's ideas and emotions.

(4) Proṣadhopavāsa Pratimā : This is a stage of fasting and it involves fasting regularly, as a rule, twice a fortnight in each lunar month. The entire period of fasting has to be spent in prayer, study of scriptures, meditation and hearing of religious discourses.

(5) Sachitta-tyāga Pratimā : The householders should abstain from eating uncooked or insufficiently cooked vegetables and food-stuffs and should also refrain from serving such food to others. Similarly, he should not trample upon any growing plant or pluck fruits from a tree. According to the *Śvetāmbara* texts this vow is ranked seventh in the list of *Pratimās*. Unboiled water as well as liquids that contain salts are also prohibited.

(6) Rātri-bhojana-tyāga Pratimā : In this stage the householder abstains from taking any kind of food after sunset. This practice is extended to include abstinence from taking any kind of drink also at night. According to the *Śvetāmbara* texts, the sixth stage refers to *abrahma-varjana pratimā* wherein the layman is prohibited from having not only sexual contact but also being alone with his wife and engaging in conversation with her.

(7) Brahmacharya Pratimā : The householder in this stage must observe complete celibacy, maintain sexual purity, put an end to all sexual desires and even avoid the use of all personal decorations which would lead to sexual desires. According to the Śvetāmbara texts, *abrahma-varjana pratimā* is the sixth stage requiring similar restrictions on sexual life.

(8) Ārambha-tyāga Pratimā : The householder has to make further advance in this stage. He must refrain from all activities like commerce, agriculture, service etc. exercised directly or indirectly for livelihood. This he has to do with a view to avoid *hiṁsā*, i.e., injury to living beings, as far as possible. If he has children, he must give them all their shares and must use what is left with him for his maintenance and for giving as charity to others. In this stage the Śvetāmbara texts, however, do not seem to prohibit activity exercised indirectly through agents or servants for the sake of livelihood.

(9) Parigraha-tyāga Pratimā : This stage contemplates the abandonment of all kinds of attachment. The householder should give up ten kinds of worldly possessions, viz., land, house, silver, gold, cattle, grain, clothes, utensils, maid-servants and male-servants. Even in

matters like food, shelter and clothing, he should keep just enough for his mere requirements. In a way he should train himself generally to bear the hardships incidental to a life of asceticism. Hence this stage is essentially one of preparation for the eleventh stage.

The Śvetāmbara texts use the word *preṣya-tyāga pratimā* to denote this stage. It requires the householder to lay down the burdens of worldly life and stop carrying on any activity through servants and agents. He reduces his requirements to the minimum and cherishes a longing for final release.

(10) Anumati-tyāga Pratimā : A householder in this stage has to increase the vigour of his living in the direction of asceticism. As such he should give up all his activities like trade and agriculture, his attachments to property and his concern with any of the family affairs. He should entertain no feeling of like or dislike towards food served to him. He should not express either consent or dissent towards any of the activities or functions carried on by any of the members of his family.

(11) Uddiṣṭa-tyāga Pratimā : This is the highest stage of discipline for a householder. Here he abandons his family house, goes to a forest or a lonely place for shelter and adopts the rules laid down for the guidance of ascetics. He will not accept invitation for food. This is the highest stage of a *Śrāvaka* and hence he is called *Uttama Śrāvaka*.

According to Śvetāmbara texts, the *Uddiṣṭa-tyāga Pratimā* is the tenth stage and the eleventh stage is called the *Śramaṇa-bhūta Pratimā*. In this stage the householder observes according to his capacity the rules of conduct prescribed for the ascetics.,

A householder is advised that according to his ability and environment he should proceed stage by stage and that he should observe the rules of discipline that are prescribed for each stage. It, therefore, follows that the progress which a householder can achieve would finally depend upon his own convictions and faith in the Jaina philosophy. Psychologically, there cannot be a sudden change in life from the stage of material attachments to the stage of renunciation. That is why the eleven stages of discipline involving practice of vigorous mental and spiritual austerities is quite practical and worthy of realization by every aspirant. The final stage of a householder is, thus, a preparation for asceticism. He practically perfoms all the austerities and awaits his initiation into asceticism.

It is obvious that these eleven stages are scientifically conceived and practically graded. The graded steps have to be climbed one after the other only after the householder has been firm in the preceding step or steps. The climbing commences with the 'Right Belief,' and progress is achieved only when he is prepared to observe the more difficult vows and rules of conduct. Thus through these eleven stages a householder is fully prepared for practising the severe course of ascetic life.

(3) Six Āvaśyakas

Apart from the observance of twelve *vratás*, i.e., vows and eleven *pratimās*, i.e., stages, a householder is also required to perform six *Āvaśyakas*, i.e., daily duties. As regards the nomenclature of these six *Āvaśyakas*, i.e., daily duties, there is a difference of opinion among different authors.

Accordingly, the six daily duties of a householder are commonly listed as follows :

Devapūjā gurūpāstiḥ svādhyāyaḥ saṁyamastapaḥ
Dānam cheti gṛhasthānām ṣaṭkarmāṇi dine dine

देवपूजा गुरूपास्ति: स्वाध्याय: संयमस्तप: ।
दानं चेति गृहस्थानां षट्कर्माणि दिने दिने ।।

that is, the six daily activities or duties of householders are : worship of God, worship of the preceptor, study of scriptures, practice of self control, practice of austerities, and giving gifts.

It may be noted that in many authoritative sacred texts, a second set of six *Āvaśyakas* is :

(i) *Sāmāyika*, i.e., Meditation;

(ii) *Stuti* or *Chaturviṁśati-Jina-stuti*, i.e., Praising of the twenty-four Jinas or Tīrthaṅkaras who are the religious ideals of all Jainas;

(iii) *Vandanā*, i.e., Ceremonial and humble greeting of or salutation to the spiritual teachers or worshipful saints;

(iv) *Pratikramaṇa*, i.e., Repentence of all transgressions (or the recitation of the formulae of confession of past faults);

(v) *Kāyotsarga*, i.e., Austerity performed by standing motionless in a specific posture; and

(vi) *Pratyākhyāna*, i.e., Renunciation, which means resolving to avoid particular thoughts and actions in future, which tend to disturb the performance of essential duties, (or, the recitation of formulae for the forfending of future faults generally expressed in the form of abstinence from food and drink and comforts).

As regards this second set of six *Āvaśyakas* it may be noted that while Digambara texts mention these *Āvaśyakas* in the order given above, the Śvetāmbara texts reverse the positions of the last two duties of *Kāyotsarga* and *Pratyākhyāna*, that is, the Śvetāmbara texts mention *Pratyākhyāna* as the fifth duty and *Kāyotsarga* as the sixth duty.

The main reason for the constant performance of these daily duties seems to always keep up the eagerness and enthusiasm of the householders in their march towards spiritual progress.

(4) General Principles of Appropriate Conduct

On the basis of the rules of Right Conduct laid down in Jaina scriptures, the prominent Jaina *Āchāryas* or saints and thinkers have enunciated a number of general principles of appropriate conduct as guidance for putting them into actual practice by the *śrāvakas* or householders during their entire career as members of the Jaina community. These principles are also termed as *Śrāvaka-guṇas*, i.e., qualities of an ideal householder.

In this connection among the relevant Śvetāmbara Jaina texts, the important treatise entitled *Yoga-śāstra* composed by the renowned *Āchārya* Hemachandra presents a list of the thirtyfive attributes of an ideal *śrāvaka* or general principles of appropriate conduct of *śrāvakas*:

(1) *Nyāyasampannavibhavaḥ* (न्यायसम्पन्नविभव:) : Possessed of honestly earned wealth.

Śiṣṭāchāra-praśaṁsakah (शिष्टाचार-प्रशंसक:) : Eulogistic of the conduct of the virtuous.

(3) *Pāpabhīru* (पापभीरु) : Apprehensive of sin.

(4) *Kulaśīla-samaiḥ sārdham anyagotrajaiḥ kṛtodvāhaḥ* (कुलशील-समै: सार्धम् अन्यगोत्रजै: कृतोद्वाह:) : Wedded to a spouse of the same caste and traditions but not of the same *Gotra*

(5) *Prasiddham deśāchāram samācharan* (प्रसिद्धं देशाचारं समाचरन्): Following the reputable usages of the country.

(6) *Avarṇavādī na kvāpi rājādiṣu viśeṣataḥ* (अवर्णवादी न क्वापि राजादिषु विशेषत:) : Not denigrating other people, particularly rulers.

(7) *Anativyakte gupte sthāne suprātiveśmike aneka-nirgamadvāra-vivarjita-niketana* (अनतिव्यक्ते गुप्ते स्थाने सुप्रातिवेश्मिके अनेक-निर्गमद्वार-विवर्जित-निकेतन) : Dwelling in a place which is not too exposed and not too enclosed, with good neighbours, and few exits.

(8) *Sat-āchāraiḥ kṛta-saṅgaḥ* (सत्-आचारै: कृतसंग:) : Attached to good moral standards.

(9) *Mātā-pitroḥ pūjakaḥ* (माता-पित्रो: पूजक:) : Honouring father and mother.

(10) *Upaplutam sthānam tyajan* (उपप्लुतं स्थानं त्यजन्) : Eschewing a place of calamity.

(11) *Garhite apravṛtta* (गर्हिते अप्रवृत्त:) : Not engaging in a re prehensible occupation.

(12) *Vyayam āyochitam kurvan* (व्ययम् आयोचितं कुर्वन्) : Spending in proportion to one's income.

(13) *Veṣam vittānusārataḥ kurvan* (वेषं वित्तानुसारत: कुर्वन्) : Dressing in accordance with one's income.

(14) *Aṣṭabhiḥ dhīguṇaiḥ yuktaḥ* (अष्टभि: धीगुणै: युक्त:) : Endowed with the eight kinds of intelligence.

(15) *Dharmam anvaham śṛṇvan* (धर्मम् अन्वहं श्रृण्वन्) : Listening everyday to the sacred doctrine.

(16) *Ajīrṇe Bhojana-tyāgin* (अजीर्णे भोजन-त्यागिन्) : Not eating on a full stomach.

(17) *Kāle bhoktā sātmyataḥ* (काले भोक्ता सात्म्यत:) : Eating at the right time according to a dietary regime.

(18) *Anyonya-pratibandhena trivargam sādhayan* (अन्योन्य-प्रतिबन्धेन त्रिवर्गं साधयन्) : Fulfilling the three-fold aim of life—that is, *dharma, aratha and kāma*—without excluding any of its elements.

(19) *Yathāvat atithau sādhau dīne cha pratipatti-kṛt* (यथावत् अतिथौ साधौ दीने च प्रतिपत्ति-कृत्) : Diligent in succouring the ascetics, the righteous and the needy.

(20) *Sadā-anabhinivişta* (सदा-अनभिनिविष्ठ) : Always devoid of evil motives.

(21) *Guṇeṣu pakṣapātin* (गुणेषु पक्षपातिन्) : Favourably inclined to virtues.

(22) *Adeśa-kālayoḥ charyām tyajan* (अदेश-कालयोः चर्यां त्यजन्) : Avoiding action which is inappropriate to time and place.

(23) *Balābalam jānan* (बलाबलं जानन्) : Aware of one's own strength and weakness.

(24) *Vratastha-jñāna-vṛddhānām pūjaka* (व्रतस्थ-ज्ञानवृद्धानां पूजक) : Venerating persons of high morality and discernment.

(25) *Poṣya-poṣaka* (पोष्य-पोषक) : Supporting one's dependents.

(26) *Dīrgha-darśī* (दीर्घदर्शी) : Far-sighted.

(27) *Viśeṣajña* (विशेषज्ञ) : Discriminating.

(28) *Kṛtajña* (कृतज्ञ) : Grateful.

(29) *Loka-vallabha* (लोक-वल्लभ) : well-liked.

(30) *Salajja* (सलज्ज) : Actuated by a sense of shame.

(31) *Sadaya* (सदय) : Compassionate.

(32) *Saumya* (सौम्य) : Gentle in disposition.

(33) *Paropakṛti-karmaṭha* (परोपकृति-कर्मठ) : Ready to render service to others.

(34) *Antaraṅgāri-ṣaḍvarga-parihāra-parāyaṇa* (अंतरंगारि-षड्वर्ग-परिहार-परायण) : Intent on avoiding the six adversaries of the soul.

(35) *Vaśīkṛtendriyagrāma* (वशीकृतेन्द्रियग्राम) : Victorious over the organs of sense.

On the same lines among the Digambara texts, the reputed work entitled *Śrāvakāchāra*, i.e., Rules of Conduct for the householders, composed by the most revered *Achārya Amitagati*, has given the following list of eleven *guṇas*, i.e., attributes of a *parama-śrāvaka*, i.e., best householder :

(1) *Kāma-asūyā-māyā-matsara-paiśunya-dainya-madahīna* (काम-असूया-माया-मत्सर-पैशुन्य-दैन्य-मदहीन) : Devoid of lust, envy, deceipt, anger, backbiting, meanness and vain glory.

(2) *Dhīra* (धीर) : Steadfast.

(3) *Prasanna-chitta* (प्रसन्नचित्त) : Of contented mind.

(4) *Priyamvada* (प्रियंवद) : Fair-spoken.

(5) *Vatsala* (वत्सल) : Tender-hearted.

(6) *Kuśala* (कुशल) : Competent.

(7) *Heyādeya-patiṣtha* (हेयादेय-पटिष्ठ) : skilled in discerning what is to be accepted and what to be eschewed.

(8) *Gurucharaṇārādhanodayata-manīṣa* (गुरुचरणाराधनोदयत-मनीष) : Ready in mind to adore guru's feet;

(9) *Jina-vachana-toya-dhauta-svāntaḥ-kalaṅka* (जिन-वचन-तोय-धौत-स्वान्तः-कलंक) : Having the taints on one's heart washed clean by the Jina's words.

(10) *Bhāva-vibhīru* (भाव-विभीरु) : Apprehensive of the *saṁsāra*

(11) *Mandīkṛta-sakala-viṣaya-kṛta-gṛddhi* (मन्दीकृत-सकल-विषय-कृत-गृद्धि) : Having's one's lust for sensual objects diminshed.

Thus it is clear that both the Digambara and Śvetāmbara texts have been very particular about impressing on the minds of *Śrāvakas* their responsibility to lead proper religious life and to become useful members of society.

As regards these principles of appropriate conduct for laymen it can be said in general that if the householder would carefully observe these principles of conduct, he would come into the possession of following qualities which every true gentleman should possess. He would be serious in demeanour, clean as regards both his person and clothes, good-tempered, popular, merciful, afraid of sinning, straight-forward, wise, modest, kind, moderate, gentle, careful in speech, sociable, cautious, studious, reverent both to old age and ancient customs, humble, grateful, benevolent and attentive to business.

3. ETHICAL CODE FOR ASCETICS

(1) Enunciation of Rigorous Rules

When a layman consistently observes the rules of conduct prescribed for the householders and especially attains all *pratimās*, i.e., stages, he is qualified to become an ascetic. The admission into the order of monks is accompanied by the impressive ceremony known as *dīkṣā* or initiation ceremony. This ceremony makes the layman a member of the order of ascetics. The order of ascetics (including

nuns) is one of the two orders in which Jaina community has been divided from the very beginning, and the other order is that of laymen (including lay-women).

It is worth noting that there is a close connection between these two orders and the stage of *Śrāvakas* i.e. laymen, has been preliminary, and, in many cases, preparatory to the stage of *sādhus*, i.e., ascetics. Because of this intimate relationship we find that the rules prescribed for laymen and ascetics do not differ in kind but in degree. The same rules of conduct observed by laymen are to be followed by ascetics with the only difference that while laymen practise them partially or less vigorously, the ascetics have to observe them fully and more rigorously. That is why we have seen that the main five vows of householders are known as *aṇuvratas* or small vows, and the same become *mahāvratas* or great vows when practised by ascetics.

This is obvious that the ascetic stage signifies absolute renunciation of the world and the only objective in this stage is to concentrate energy on the attainment of *mokṣa*, i.e., final salvation. Asceticism is a higher course in spiritual training and it is in this stage that real efforts are made to achieve *saṁvara* (the stoppage of influx of *karmas*) and to have *nirjarā* (the shedding of existing *karmas*) with a view to attain *nirvāṇa* (salvation of the soul). It is laid down that to attain *nirvāṇa* a man must abandon all trammels, including his clothes. Only by a long course of fasting, self-mortification, study and meditation, he can rid himself of *karmas*, and only by the most rigorous discipline he can prevent fresh *karmas* from entering his soul. Hence a monastic life is quite essential for salvation.

Therefore very minute rules of conduct are prescribed for the ascetics who have to observe them without any fault or transgression. Obviously in these rules, prominence has been assigned to the rules meant for achieving *saṁvara* (stoppage of influx of *karmas*) and *nirjarā* (shedding of existing *karmas*).

(2) Rules for Saṁvara

Saṁvara is the stoppage of influx of *karmic* matter into the soul and this stoppage is effected by the observance of three kinds of *gupti* (control), five kinds of *samiti* (carefulness), ten kinds of *dharma* (virtues), twelve kinds of *anuprekṣā* (meditations or reflections), twenty-two kinds of *parisaha-jaya*, (subdual of sufferings) and five kinds of *chāritra* (conduct).

The Guptis

The flow of *karmas* into the *ātman* or soul is caused by the activities of body, speech and mind: so it is quite necessary for the ascetics to keep these channels of influx under strict control, i.e., to observe the *guptis*. The three *guptis* are regulations with reference to controlling one's inner nature, that is, they are dictated by the principles of self-control.

(i) *Mano-gupti* is regulation of mind in such a way as to give room only to pure thoughts.

(ii) *Vāg-gupti* is regulation of speech; it consists in observing silence for a particular period or in speaking only as much as is absolutely necessary.

(iii) *Kāya-gupti* is regulation of one's bodily activity.

The Samitis

It is just possible that even in performing the duties of an ascetic, the vows might be transgressed out of inadvertence. Hence as a precautionary measure the *samitis* (acts of carefulness) are prescribed. The *samitis* are designed with a view to cultivate the habit of carefulness in accordance with the principle of *ahiṁsā* (non-injury). The *samitis* are prescriptions for the regulation of the movements of the body and are of five kinds as follows :

(i) *Iryā-samiti* : It aims at regulation of walking, so as not to injure any living being.

(ii) *Bhāṣā Samiti* : It regulates the mode of speech with a view to avoid the hurting of other's feelings by the use of offensive words.

(iii) *Eṣaṇā-samiti* : It regulates eating food in a prescribed manner and especially with a view to avoid faults.

(iv) *Ādāna-nikṣepa samiti* : It regulates the actions of taking or using, and of putting away, of his accessories like *kamaṇḍalu*, *pichchhi*, *śāstra*, etc.

(v) *Utsarga-samiti* : It regulates the movements connected with the answering of call of nature, etc.

It is pertinent to note that although these five *samitis* can be strictly observed only by ascetics, these are also desirable to some extent in the daily life of *śrāvakas* or laymen. For example, it is expected that a devoted layman should avoid treading on growing plants, should

never leave a vessel filled with a liquid substance uncovered. and should not ever use an open light, lest insects might rush into it and be killed.

Both the three *guptis* and the five *samitis* are sometimes grouped together under the name of *aṣṭ-pravachana-mātṛkā*, i.e. 'The Eight Mothers of the Creed'. on account of their fundamental character.

The Dharmas

It is always asserted that mainly due to the *kaṣāyas* (passions) the soul assimilates *karmas*. Hence it is laid down that the four *kaṣāyas*, of *krodha* (anger), *māna* (pride), *māyā* (deceptions) and *lobha* (greed), must be counteracted by cultivating ten *uttama dharmas*, i.e., supreme virtues : *uttama-kṣamā* (supreme foregiveness), *uttama-mārdava* (supreme humility or tenderness), *uttama-ārjava* (supreme honesty or straightforwardness), *uttama-śaucha* (supreme purity or contentment), *uttama-satya* (supreme truthfulness), *uttama-saṁyama* (supreme self-restraint), *uttama-tapa* (supreme austerities), *uttama-tyāga* (supreme renunciation), *uttama-ākiñchanya* (supreme non-attachment) and *uttama-brahmacharya* (supreme chastity).

The Anuprekṣās

With a view to cultivate the necessary religious attitude, it is enjoined on the ascetics to constantly reflect on twelve religious topics known as *anuprekṣās* (meditations or reflections). It is laid down that these *anuprekṣās* should be meditated upon again and again. These twelve *anuprekṣās* are as follow :

(i) *Anitya* : everything is subject to change or is transitory. (ii) *Aśaraṇa* : unprotectiveness or helplessness. The feeling that soul is unprotected from fruition of *karmas*, for example, death etc. (iii) *Saṁsāra* : mundaneness. Soul moves in the cycle of births and deaths and cannot attain true happiness till it is cut off. (iv) *Ekatva:* loneliness. I am alone. the doer of my actions and the enjoyer of the fruits of them. (v) *Anyatva* : separateness. The world. my relatives and friends. my body and mind, they are all different and separate from my real self (vi) *Aśuchi* : impurity The body is impure and dirty (vii) *Āsrava* · inflow. The inflow of *karmas* is the cause of my mundane existence and it is the product of passions. (viii) *Saṁvara* ·

stoppage. The inflow of *karmas* must be stopped by cultivating necessary virtues. (ix) *Nirjarā* : shedding. *Karmic* matter should be destroyed or shaken off the soul by the practice of penances. (x) *Loka* : universe. The nature of the universe and its constitutent elements in all their vast variety proving the insignificance and miserable nothingness of man in time and space. (xi) *Bodhi-durlabha* : rarity of religious knowledge. It is difficult to attain Right Belief, Right Knowledge and Right Conduct (xii) *Dharma* : reflection on the true nature of religion and especially on the three-fold path of liberation as preached by the Tīrthaṅkaras or conquerors

These *anuprekṣās* are also termed as *bhāvanās* i e., contemplations

The Pariṣaha-jaya

With the view to remain steady on the path of salvation and to destroy the *karmic* matter, it has been laid down that ascetics should bear cheerfully all the troubles that might cause them distraction or pain. These troubles or hardships or afflictions through which the ascetics have to pass are called the *pariṣahas*, i.e., sufferings There are twentytwo *pariṣahas* which monks are expected to face unflinchingly. They are : *kṣudhā* (hunger), *pipāsā* (thirst), *śīta* (cold), *uṣṇa* (heat), *daṁśamaśaka* (insect-bite), *nāgnya* (nakedness), *arati* (absence of pleasures or disagreeable surroundings), *strī* (sex-passion), *charyā* feeling (tired from walking too much), *niṣadyā* (discomfort of continuous sitting in one posture), *śayyā* (discomfort in sleeping or resting on hard earth), *ākrośa* (censure or scold), *vadha* (injury), *yāchanā* (begging), *alābha* (failure to get food), *roga* (disease), *tṛṇa-sparśa* (thorn-pricks or pricks of blades of grass), *mala* (body dirt and impurities), *satkāra-puraskāra* (disrespect shown by men), *prajña* (non-appreciation of learning), *ajñāna* (persistence of ignorance) and *adarśana* (lack of faith or slack belief, for example, on failure to obtain super-natural powers even after great piety and austerities, to begin to doubt the truth of Jainism and its teachings.)

These *pariśahas* should be ever endured, without any feeling of vexation, by the ascetics who desire to conquer all causes of pain.

The Chāritra

The ascetics are also expected to strive to observe five kinds of conduct : *sāmāyika* (equanimity), *chhedopasthāpanā* (recovery of

equanimity after a fall from it), *Parihāra-viśuddhi* (pure and absolute non-injury). *sūkṣma-sāmparāya* (all but entire freedom from passion) and *yathākhyāta* (ideal and passionless conduct).

These five kinds of conduct help to maintain the spritual discipline of the ascetics.

(3) Rules for Nirjarā

Along with *saṁvara* (the stoppage of the influx of the *karmic* matter into the soul) the ascetics have to strive to effect *nirjarā* (the gradual removal of *karmic* matter from the soul), if they have to proceed further on their path of salvation.

The main step to *nirjarā*, i.e., shedding of the *karmas*, is the observance of *tapas* (penance or austerities), which is included in the Right Conduct. *Tapas* is of two kinds, viz., (a) *bāhya tapa* i.e., external austerities, referring to food and physical activities, and (b) *ābhyantara tapa* i.e. internal austerities, referring to spiritual discipline. Each of these two types of *tapa* is of six kinds.

(A) The Bāhya Tapa

The six external austerities are as follows : *anaśana* (fasting), *avamaudarya* (eating less than one's fill, or less then one has appetite for), *vṛtti-parisaṁkhyāna* (taking a mental vow to accept food from a householder only if certain conditions are fulfilled without letting any one know about the vow), *rasa-parityāga* (daily renunciation of one or more of six kinds of delicacies, namely, ghee i.e. clarified butter, milk, curd, sugar, salt and oil), *vivikta-śayyāsana* (sitting and sleeping in a secluded place, devoid of animate beings) and *kāyakleśa* (mortification of the body so long as the mind is not disturbed).

(B) The Ābhyantara Tapa

The six kinds of internal austerities are : *prāyaśchitta* (expiation or confession and repentance of sins), *vinaya* (reverence or modest behaviour), *vaiyāvṛttya* (rendering service to other saints), *svādhyāya* (study of scriptures), *vyutsarga* (giving up attachment to the body) and *dhyāna* (concentration of mind).

These external and internal penances show what a rigorous life of self-denial the ascetics have to lead. The ascetic is to sustain the body with minimum feeding and to take maximum work from it in the

attainment of his spiritual ideal. In Jainism an elaborate technique of fasting has been evolved and the ascetic is trained all along his career so efficiently that when the hour of death comes, he accepts voluntary fasting and gives up the body as easily as one would throw off the old garment. The ascetic has always to take exercise in fasting by observing series of fasts variously arranged.

Among the internal penances special significance is attached to *dhyāna* (meditation) because it is considered as the most important spiritual exercise whereby alone the soul can make progress on the path of salvation and can destroy all the *karmas*. Feelings like attachment for beneficial and aversion from harmful objects have to be given up to attain concentration of mind, which is the prerequisite of successful meditation. It is always emphasised that the *śukla dhyāna* (pure meditation) ultimately leads the soul to salvation because in *śukla dhyāna* an attempt is made for complete cessation of physical, verbal and mental activities. When the entire stock of *karmas* is exhausted by following the rules of conduct laid down by Jaina ethics, the soul shoots up to the top of the universe where the liberated souls stay for ever.

It is evident that the rules of conduct and the austerities which a Jaina ascetic has to observe, are of an extremely difficult character and that only a person who is mentally prepared for a life of renunciation can be initiated into the stage. Obviously, only a person who is imbued with full faith in the validity of Jaina philosophy and is possessed of right knowledge of soul and matter in all their aspects and is prepared for a life of penance and austerities can be a successful Jaina ascetic

(4) Attributes of Ascetics

According to Jainism an ascetic is expected to possess certain *Mūla-guṇas*, i e., primary attributes or basic qualities. The concept of the *Mūla-guṇas* has been greatly developed by the Digambara sect of Jainas. It is prescribed in the Digambara texts that a *sādhu* (ascetic) must possess the following twentyeight *mūla-guṇas* or basic attributes, the rigour of which is increased stage by stage.

These twentyeight *Mūla-guṇas* are : 1—5. The five great *vratas* or Vows; 6—10 The five *samitis*, or carefulness; 11—15. Controlling of five senses; 16—21. The six *Āvaśyakas* or essential duties; 22. Removal of hair with one's own hands periodically; 23. Nakedness; 24. Non-

bathing; 25. Sleeping on hard ground; 26. Refraining from cleansing the teeth; 27. Taking food standing, and 28. Eating not more than once a day.

These virtues are termed root-virtues, because in their absence other saintly virtues cannot be acquired.

(5) Classes of Ascetics

The ascetics are divided into different classes according to the strictness with which they observe the rules for ascetic life and their standing or position in the order of monks. The Jaina ascetics are broadly divided into two categories, viz.. the ascetics who observe the rules of conduct in their strictest form, without ever having recourse to exceptions, are called *Jinakalpī sādhus*, and those who practise the ascetic prescriptions in a milder form are known as *sthavirakalpı sadhus*

Further, the heads of the groups of saints are called *Āchāyas*, those in charge of instruction are termed as *Upādhyāyas* and the rest of the ascetics are known as mere *Sādhus*

Moreover, there are different grades among ascetics according to the approved stages through which the rigour of ascetic life is increased.

CHAPTER VI

DISTINCTIVENESS OF JAINA ETHICS

1. GRADATION IN ETHICAL CODE

The examination of an outline of Jaina ethics does make clear its certain outstanding features. In the first place it is evident that there is a system of gradation in Jaina ethics because the whole course of Jaina ethics has been divided into stages and it is enjoined on every person to put into practice the rules of conduct step by step. The whole life of an individual, in some of the later works, has been divided into four *Āśramas*, i.e., stages, namely, (i) *Brahmacharya*, the period of study, (ii) *Gṛhastha*, the period devoted to household life, civic duties, and the like, (iii) *Vānaprastha*, the period of retirement from worldly activities, and (iv) *Saṁnyāsa*, the period of absolute renunciation.

(1) Brahmacharya Āśrama

The first is the stage of study when the pupil must acquire knowledge, religious as well as secular, and build up a character that will rule supreme in later life. In this period he is to for the right convictions regarding the real nature of the soul and the world.

(2) Gṛhastha Āśrama

After completing his studies he enters the second stage. He is expected to marry and settle down to lead a pious householder's life. In this stage he tries to realise the first three of the four ideals or objectives in life, namely, *dharma* (religious merit), *artha* (wealth, position, worldly prosperity, etc.), *kāma* (pleasure) and *mokṣa* (salvation). But it has been specifically stressed that while realising *dharma*, *artha* and *kāma*, he must subordinate *artha* and *kāma* to *dharma*. The householder, who aspires for *mokṣa* in the long run, knows that it cannot be attained except by severe self-discipline of a type which is not attainable by him as a layman. He, therefore, only aspires to perfect himself in the first instance, in the performance of

his own duties, so that he may adopt *saṁnyāsa*, i.e., the stage of renunciation, in due course of time. Even though he is the main popular support in other three stages, he is to prepare himself bit by bit for entering the subsequent stages.

(3) Vānaprastha Āśrama

In this third stage he retires from worldly activities, abandons efforts for attaining the ideals of *artha* and *kāma* and concentrates his attention on the first ideal of *dharma*.

(4) Saṁnyāsa Āśrama

After successfully crossing the third stage an individual enters the fourth stage which is marked by a sense of absolute renunciation and in this stage he aspires for the last and the most important ideal of *mokṣa*.

In this way we find that in Jaina ethics different rules of conduct are prescribed for different stages in life so that an individual may gradually attain the final aim in life. Even in one stage the rules of conduct are divided into several grades, for example, the eleven *Pratimās* in the householder's stage. This makes the progress on spiritual path very easy and a person readily understands what his position is on that path. This scheme is intended for the protection of the individual in the sense that he is preparing step by step to achieve the real purpose in life.

2. IMPORTANCE ASSIGNED TO FIVE VRATAS

The second distinguishing feature of the ethical code prescribed for the Jainas is the importance assigned to the five main *vratas* or vows in the life not only of an ascetic but also of a householder. The five main vows of *ahiṁsā, satya, asteya, brahmacharya* and *aparigraha* form the basis on which the superstructure of Jaina ethics has been raised. They give a definite outlook on life and create a particular type of mental attitude. The very essence of Jaina philosophy is transformed into action in the shape of observance of these five vows.

Though these vows on their face appear to be mere abstentions from injury, falsehood, theft, unchastity and worldly attachments, their

implications are really extensive and they permeate the entire social life of the community. This is because it has been enjoined that these five faults should be avoided in three ways termed as (a) *kṛta*, that is, a person should not commit any fault himself; (b) *kārita*, that is, a person should not incite others to commit such an act; and (c) *anumodita*, that is, a person should not even approve of it subsequent to its commission by others.

In view of this extension of the field of avoidance of five faults, we find that detailed rules of conduct have been laid down for observance in the matter of abstentions from these faults in the following way :

(1) Hiṃsā

Hiṃsā or injury has been defined as hurting of the vitalities caused through want of proper care and caution. But the meaning is not limited to this definition alone. It is stated that piercing, binding, causing pain, overloading and starving or not feeding at proper times, are also forms of *hiṁsā* and as such these forms must be avoided.

(2) Asatya

Asatya, i.e., falsehood, in simple terms, is to speak hurtful words. But the meaning is further extended, and spreading false doctrines, revealing the secrets and deformities of others, backbiting, making false documents, and breach of trust are also considered as forms of falsehood, and therefore, these should be abstained from.

(3) Chaurya

Chaurya, i.e., theft, is to take anything which is not given. But a wide meaning is attached to the term theft. That is why imparting instruction on the method of committing theft, receiving stolen property, evading the injunction of the law (by selling things at inordinate prices), adulteration, and keeping false weights and measures, are all considered as forms of theft and one must guard oneself against them.

(4) Abrahma

Abrahma, i.e., unchastity, is also considered to have several forms. As a result, matchmaking (bringing about marriages, as a hobby), unnatural gratification, indulging in voluptuous speech, visiting im-

moral married women, and visiting immoral unmarried women are all forms of unchastity, and they should be avoided.

(5) Parigraha

The fault of *Parigraha*, i.e., worldly attachments, consists in desiring more than what is needed by an individual. Hence accumulating even necessary articles in large numbers, expressing wonder at the prosperity of another, excessive greed, transgressing the limits of possession, and changing the proportions of existing possessions are all forms of *parigraha*, and therefore these should be discarded.

It may be noted that the last vow of *aparigraha* or *parigraha-parimāṇa* is very distinctive as it indirectly aims at economic equalization by peaceful prevention of undue accumulation of capital in individual hands. Further, in this vow it is recommended that a householder should fix, beforehand, the limit of his maximum belongings, and should, in no case, exceed it. If he ever happens to earn more than that limit, it is also recommended that he must spend it away in charities, the best and recognised forms of which are four, viz., distribution of medicine, spread of knowledge, provision for saving lives of people in danger, and feeding the hungry and the poor.

Obviously these five vows are of a great social value as they accord a religious sanction to some of the most important public and private interests and rights which are, in modern times, safeguarded by the laws of the state. It has been specifically pointed out by Jaina scholars that a due observance of the vows would save a man from application of almost any of the sections of the Indian Penal Code.

3. PROMINENCE GIVEN TO AHIMSĀ

The third distinctive fact about Jaina ethics is the utmost prominence given to *ahiṁsā* or avoidance of *hiṁsā*, that is, injury. It is really remarkable about Jainism that even though the noble principle of *ahiṁsā* has been recognised by practically all religions, Jainism alone has preached the full significance and application of *ahiṁsā* to such an extent that Jainism and *ahiṁsā* have become synonymous terms. The Jainas always uphold that *ahiṁsā paramo dharmaḥ*, that is, *Ahiṁsā* is the highest religion. The philosophy of Jainism and its rules of conduct are based on the foundation of *ahiṁsā* which have been consistently followed to its logical conclusion.

That is why among the five main vows the first place has been given to the observance of *ahiṁsā*. In fact in the Jaina scriptures *ahiṁsā* is regarded as the principal vow and the other four vows are considered to be merely its details or extensions. This is made evident in the following ways:

(i) *Hiṁsā* : The term *hiṁsā* has been defined as injury to the vitalities through passionate activity of mind, speech and body. The Jaina scriptures, in this connection, always maintain that the appearance of attachment and other passions is *hiṁsā* and their non-appearance is *ahiṁsā*, because under the influence of passion, the person first injures the self, through the self, whether or not there is subsequently an injury caused to another being. Thus whatever is done under the influence of passion, that is, through *pramāda-yoga* meaning careless activity of mind, speech and body, and without any caution is included under *hiṁsā*.

(ii) *Asatya* is *hiṁsā* : Wherever any wrong statement is made through *pramāda-yoga*, it is certainly known as *asatya* i.e., falsehood. It is, therefore, clear that as *pramāda-yoga*, the chief cause of *hiṁsā*, is present in all such statements, *hiṁsā* occurs in *asatya*, i.e. falsehood, also.

(iii) *Chaurya* is *hiṁsā* : The taking, by *pramāda-yoga* of objects which have not been given, is deemed as theft and that is *hiṁsā* because it is the cause of injury to the self in the form of a moral fall and to the person deprived of. There is no difference between *hiṁsā* and theft. *Hiṁsā* is inherent in theft, for in taking what belongs to another, there is *pramāda-yoga*. Thus all theft, like all falsehood, is included in *hiṁsā*

(iv) *Abrahma* is *hiṁsā* : Indulgence in sex passion always brings about *hiṁsā* because it originates out of desire. Hence *abrahma* or sexual impurity is a form of *hiṁsā*.

(v) *Parigraha* is *hiṁsā* : *Parigraha* or possession of worldly goods is of two kinds, internal and external. The renunciation of *parigraha* of both the kinds is *ahiṁsā* and their appropriation is *hiṁsā*. Internal *parigraha*, that is, the desire for worldly objects, prejudicially affects the purity of the soul, and this injury to the pure nature of the soul constitutes *hiṁsā*. External *parigraha*, that is, the actual possession of worldly objects, creates attraction and love for them, and defiles purity of the soul and therefore amounts to *hiṁsā*

Thus it is evident that as *hiṁsā* is implied in falsehood, theft, sexual impurity and possession of goods, all the main five vows of Jainism are based on the principle of *ahimsā*. That is why supreme importance is given to the principle of *ahiṁsā* and it is enjoined upon every Jaina to avoid *hiṁsā* under all conditions.

4. EASY PRACTICABILITY OF ETHICAL CODE

The fourth distinct feature of Jaina ethics is its simple practicability. It is clear that Jaina ethics lays down very elaborate rules of conduct both for laymen and ascetics. As prescribed rules of conduct are described in minutest details, it is feared that it would be difficult to put them into practice. But on a close examination it will be seen that the fear is unfounded.

(1) Creation of a Graduated Course

In the first place it may be mentioned that even though the rules of conduct are the same for all people, they are to be followed stage by stage. Accordingly, the *vratas* or vows have been divided into two categories, viz. *aṇuvratas* or small vows, and *mahāvratas* or great vows. The householders have to practise the *aṇuvratas* and the ascetics, the *mahāvratas*. Similar is the case with other observances. Moderation is the key-note of householder's life and severity, of saintly discipline. Hence the important hall-mark of Jaina ethics is the fact that a graduated course is prescribed with a view to make it possible for every person to observe all rules of conduct agreeably.

(2) Allowance for one's capacity

In the second place it may be stressed that it is not enjoined upon a person to observe all rules of conduct pertaining to a particular stage in life. It has been specifically mentioned that the three-fold path of liberation, consisting of right belief, right knowledge and right conduct, is to be followed *yathāśakti*, that is, according to one's capacity. It is always emphasised that the severity of rules of conduct is to be adjusted after taking into account one's own status and capacity. This means that a person can take all the vows or can make a selection of some of them

This important aspect of simple practicability of Jaina ethical code

can be best explained by showing the way of observing the basic rule of conduct, namely, *ahiṁsā*

According to Jaina scriptures, *ahiṁsā* is abstention from *hiṁsā* and this renunciation of *hiṁsā* may be either *autsargiki nivṛtti*, i.e., complete renunciation, or *apavādikī nivṛtti*, i.e., partial renunciation. The complete renunciation is accomplished in nine ways, by self (*kṛta*), through agent (*kārita*), or by approbation (*anumodita*), in each case through mind (*manas*), speech (*vachana*) and body (kāya). That which is not complete is partial renunciation. For a householder it is not possible to practise complete renunciation, and therefore he is recommended to discharge his worldly responsibilities with the minimum injury to others

For giving further practical guidance in this matter, it is important to note that *hiṁsā* has been analysed, according to the mental attitude of the individual, into four kinds, namely, *gṛhārambhī hiṁsā* (accidental injury), *udyamī hiṁsā* (occupational injury), *virodhī hiṁsā* (protective injury) and *saṅkalpī hiṁsā* (intentional injury).

It has been made clear that *gṛhārambhī hiṁsā* is that which is unavoidably committed in the performance of necessary domestic duties, such as preparation of food, keeping the things clean, construction of buildings, wells, etc. Similarly, *udyamī hiṁsā* is that which is performed in the exercise of one's profession or occupation whether of a soldier, or an agriculturist, or a trader, or an industrialist, or a doctor. Further, *virodhī himsā* is that which is unavoidably committed in the defence of person and property against the assailants and enemies. And, *saṅkalpī hiṁsā* is that which is committed intentionally or knowingly, for example, in hunting, offering sacrifices, killing for food, amusement or decoration etc.

In relation to these four kinds of *hiṁsā* it has been categorically stated that one who has crossed the stage of the life of a householder should certainly avoid all the four kinds of *hiṁsā*. But it is significant to note that it is injoined upon a householder to abstain only from *saṅkalpī hiṁsā* or intentional injury and not from the accidental, occupational and protective *hiṁsā* as it is not possible to do so while in the householder's stage. However, it may be noted that a householder has been advised to avoid as far as possible the first three kinds of *hiṁsā* or injury and to make a steady progress in such endeavour. Thus a householder's vow of *ahiṁsā* means abstention from intentional injury and this abstention he should put into practice.

5. COMMONNESS OF ETHICAL CODE

The last significant fact about Jaina ethics is the prescription of one common ethical code to all people irrespective of their worldly position and stage in life. It has already been brought out that the rules of conduct are exactly the same both for laymen and ascetics with the only obvious difference that while the former observe them partially, the latter have to observe them strictly. Thus in Jaina religion the ascetic life is considered to be a extension of householder's life and it is pertinent to note that this has fostered intimate relationship between the two main divisions of society viz., Ascetics and Householders, that is, *sādhus* and *śrāvakas*, of the Jaina community. Again, it may be emphasized that as the *sādhus* or ascetics are not generally recruited directly from outside the Jaina community, but are taken from the *śrāvakas* or householders, a feeling of oneness is created so far as the spiritual enterprise of the people is concerned.

It is, therefore, worth mentioning that since spiritual upliftment was the main aim of the people, common practices in spiritual enterprise brought the laymen and the monks together and that this was the prime factor in the survival of Jainism It cannot be doubted that this, between the *śrāvakas* or laymen and the *sādhus* or ascetics affinity brought about by the similarity of their religious duties, differing not in kind but in degree, has enabled Jainism to avoid fundamental changes within, and to resist dangers from without for more than two thousand years; while Buddhism, being less exacting as regards the laymen, underwent most extraordinary changes and finally disappeared from the country of its origin.

Thus it can be maintained that the prevalence of one common ethical code among both major divisions of Jainas, viz., the *sādhus* and the *śravakas*. has chiefly been responsible for the continuity of Jaina commuity in India for so long a time inspite of opposition from other faiths.

CHAPTER VII
DIVISIONS IN JAINISM

1. RISE OF SECTIONS IN JAINISM

From the history of Jaina religion upto Mahāvīra it appears that sects and sub-sects had not arisen till that time. But later on we find that various schisms arose in Jaina religion as a result of which Jainism was divided into several sects and sub-sects. There were various reasons which contributed to the splitting of Jainism in small sects and sub-sects.

(1) Increase in the extent of Jainism

In the first place it may be mentioned that during the lifetime of Mahāvīra the spread of Jainism was limited and it did not seem generally to have crossed the boundaries of kingdoms of Aṅga and Magadha, comprising modern Bihar, Orissa and West Bengal, where Mahāvīra mainly lived and concentrated his attention; but after the death of Mahāvīra, his successors and followers succeeded to a large extent in popularising the religion throughout the length and breadth of India, so that it did not fail to enlist for a long period the support of kings as well as commoners. As the number of adherents to Jaina religion fast increased and as they were scattered practically in all parts of the country, the *Gaṇadharas*, that is, the religious leaders and the religious pontiffs must have found it very difficult to look after and organise their followers. Naturally, different conditions, customs, manners and ways of life prevailing in different parts of the country in different periods of time might have influenced in giving rise to various religious practices which might have ultimately resulted in creating factions among the followers of Jainism.

(2) Interpretation of Jaina Canons

Secondly, the religious doctrines, principles and tenets of Jainism as they were enunciated and taught by Mahāvīra were not committed to writing during the lifetime of Mahāvīra or immediately after his death. The important fact was that the religious teachings of Mahāvīra were

memorised by his immediate successors and they were thus handed down by one generation to another, till they were canonised at the council of Pataliputra in the early part of the 3rd century B.C. By this time much water had flown down the Ganges and what was canonised was not acceptable to all, who vigorously maintained that the canon did not contain the actual teachings of Mahāvīra.

Again, there was the question of interpreting what had been cannonised. As time passed on, differences of opinion regarding the interpretation of many doctrines arose and those who differed established a separate school of thought and formed themselves into a sect or sub-sect.

(3) Revolt against Jaina's Religious Authorities

Thirdly, it may be maintained that sects and sub-sects arise as a direct result of the revolts against the actions and policy of ruling priests or religious authorities including the heads of the Church. Those who are at the helm of religious affairs are likely to swerve from their prescribed path and debase themselves or they are likely to be too strict in maintaining and preserving the religious practices in a manner they think proper, without taking into account the needs of the changing conditions. In both the cases natural indignation is bound to occur on the part of the elite and there should not be any surprise if this accumulated indignation and discontent took a turn in formulating and organising a separate sect. For example, Martin Luther revolted against the high-handed policy of Popes and Priests in Christian religion and founded the section of Protestants in that religion. Generally, the same thing happened in Jaina religion also.

As a result of these factors the Jaina religion which was one and undivided upto the time of Tīrthaṅkara Mahāvīra and even upto the beginning of the Christian Era got divided first into the two major sects, viz., Digambara and Śvetāmbara, and later on into many sub-sects in each sect. This has given rise to a number of sections and sub-sections in Jainism and the process, in one form or another, is still going on.

2. THE GREAT SCHISM OF JAINISM

The history of Jaina religion is full of references to the various schisms that had taken place from time to time and some of these

schisms contributed to the rise of sects and sub-sects in Jaina religion. There is, however, no unity of opinion on the manner and nature of such schisms. It is maintained that there were eight schisms, of which the first was caused by Jamāli during Tīrthaṅkara Mahāvīra's lifetime, and the eighth took place during the first century of the Christian Era, that is, after the lapse of nearly six hundred years after the nirvāṇa of Tīrthaṅkara Mahāvīra. Among these schisms, the eighth schism was more important as it ultimately split the Jaina religion into two distinct sects of Digambara Jainas and Śvetāmbara Jainas. In this connection it may be noted that in order to prove the antiquity of their perticutar sect, both the sects have put forward their own theories regarding the origin of the other sect.

According to the account of the eighth schism, known as the great schism, which is corrobarated by historical evidence, the process of the split continued from the third century B.C. upto the first century of the Christian Era. In the third century B.C. famous Jaina saint Śrutakevalī Bhadrabāhu predicted a long and severe famine in the kingdom of Magadha (in modern Bihar) and with a view to avoid the terrible effects of famine Bhadrabāhu, along with a body of 12,000 monks, migrated from Pāṭaliputra, the capital of Magadha, to Shravanabelagola (in modern Karnataka State) in South India. Chandragupta Maurya (322-298 B.C.). who was then the Emperor of Magadha and was very much devoted to Āchārya Bhadrabāhu, abdicated his throne in favour of his son Bindusāra, joined Bhadrabādhu's entourage as a monk-disciple, and stayed with Bhadrabāhu at Shravanabelagola. Chandragupta, the devout ascetic disciple of Bhardrabāhu, lived for 12 years after the death of his teacher Bhadrabāhu, in about 297 B.C. and after practising penance died according to the strict Jaina rite of *Sallekhanā* on the same hill at Shravanabelagola. This Bhadrabāhu-Chandragupta tradition is strongly supported by a large number of epigraphic and literary evidences of a very reliable nature.

When the ascetics of Bhadrabāhu-*saṅgha* returned to Pāṭaliputra after the end of twelve-year period of famine, they, to their utter surprise, noticed two significant changes that had taken placa during their absence, among the ascetics of Magadha under the leadership of Āchārya Sthūlabhadra. In the first place, the rule of nudity was relaxed and the ascetics were allowed to wear a piece of white cloth (known as *Ardhaphālaka*). Secondly, the sacred books were collected and edited at the council of Pāṭaliputra specially convened for the purpose. As a result

the group of returned monks did not accept the two things, introduced by the followers of Āchārya Sthūlabhadra, namely, the relaxation of the rule of nudity and the recension of the sacred texts, and proclaimed themselves as true Jainas. Eventually, the Jaina religion was split up into two distinct sects, viz., the Digambara (sky-clad or stark naked) and the Śvetāmbara (white-clad)

In connection with this Great Schism it is pertinent to note that the practice of nudity, strictly observed by Tīrthaṅkara Mahāvīra and the ascetic members of his *saṅgha*, was later on found impracticable and discarded gradually by some sections of the Ascetic Order of the Jainas. That is why Dr. Herman Jacobi, the pioneer of Jaina studies in Germany, has made the following observation :

"It is possible that the separation of the Jaina Church took place gradually, an individual development going on in both the groups living at a great distance from one another, and that they became aware of their mutual difference about the end of the first century A.D. But their difference is small in their articles of faith."

In this regard Dr. A.L. Basham, the renowned authrity on Oriental Studies, has given his positive opinion as follows : "Out of this migration arose the great schism of Jainism on a point of monastic discipline. Bhadrabāhu, the elder of the community, who had led the emigrants, had insisted on the retention of the rule of nudity, which Mahāvīra had established. Sthūlabhadra, the leader of monks who had remained in the North, allowed his followers to wear white garments, owing to the hardships and confusions of the famine. Hence arose the two sects of Jainas, the Digambaras and the Śvetāmbaras. The schism did not become final until the first century A.D."

(vide "The Wonder that was India", pp. 288-89).

Further, it is worth noting that in the beginning when the schism materialised, the differences between the two sects were not acute and did not take the form of a dogmatic and doctrinaire rigidity as is clear from the fact that the Jainas by and large agreed that nakedness was the highest ideal as it is the characteristic of a *Jina*. Accordingly, they adored the nude images of Tīrthaṅkaras without any reservation. In this context it is pertinent to note that all the early images of Tīrthaṅkaras found at Mathurā in Uttar Pradesh are nude. But slowly the question of clothing became important and accordingly different views and approaches were put forward in regard to various aspects and practices of the religious life. As a result with the passage

of time and changed conditions, attitudes and approaches began to stiffen, doctrines to ossify and the sectarian outlook to dominate. This phenomenon is found among the other religious sects of that time. Naturally, it affected the Jaina religion also.

3. THE DIGAMBARA AND ŚVETĀMBARA SECTS

It is worthwhile to see what the exact differences between the Digambara and Śvetāmbara sects of Jainism are. Literally, the monks of the Digambaras are naked while those of the Śvetāmbaras wear white clothes. In fact there are no fundamental doctrinal differences between the two sects. For example, the most authoritative sacred text of all Jainas is the *Tattvārthādhigama-sūtra* by Umāsvāti. However, there are some major as well as minor points on which the two sects are opposed to each other.

(A) Some Points of Differences

Some of the points of differences between the Digambaras and Śvetāmbaras are as follows :

(i) **Practice of Nudity**

Digambaras stress the practice of nudity as an absolute pre-requisite to the mendicant's path and to the attainment of salvation. But the Śvetāmbaras assert that the practice of complete nudity is not essential to attain liberation.

(ii) **Liberation of Woman**

Digambaras believe that a woman lacks the admantine body and rigid will necessary to attain mokṣa, i.e., liberation: hence she must be reborn as a man before such an attainment is possible. But the Śvetāmbaras hold the contrary view and maintain that women are capable. in the present life time, of the same spiritual accomplishments as men.

(iii) **Food for Omniscient**

According to the Digambaras, once a saint becomes a *kevalī* or *Kevala-jñānī*, that is, omniscient, he needs no morsel of food. But this view is not acceptable to the Śvetāmbaras.

(B) Minor Points of Differences

Leaving aside the trivial differences in rituals, customs and manners, the following are some of the minor points on which the two sects of Digambaras and Śvetāmbaras do not agree :

(i) **Embryo of Mahāvīra**

The Śvetāmbaras believe that Mahāvīra was born of a Kṣatriya lady, Triśalā, though conception took place in the womb of a Brahmaṇa lady, Devānandā. The change of embryo is believed to have been effected by God Indra on the eightythird day after conception. The Digambaras, however, dismiss the whole episde as unreliable and absurd.

(ii) **Marriage of Mahāvīra**

The Śvetāmbaras believe that Mahāvīra married Princess Yaśodā at a fairly young age and had a daughter from her by name Anojjā or Priyadarśanā and that Mahāvīra led a full-fledged householder's life till he was thirty, when he became an ascetic. But the Digambaras deny this assertion altogether.

(iii) **Tīrthaṅkara Mallinātha**

The Śvetāmbaras consider Mallinātha, the 19th Tīrthaṅkara, as a female by name Mallī but the Digambaras state that Mallinātha was a male.

(iv) **Idols of Tīrthaṅkaras**

The Śvetāmbara tradition depicts the idols of Tīrthaṅkaras as wearing a loin-cloth, bedecked with jewels and with glass eyes inserted in the marble. But the Digambara tradition represents the idols of Tīrthaṅkaras as nude, unadorned and with down-cast eyes in the contemplative mood.

(v) **Canonical Literature**

The Śvetāmbaras believe in the validity and sacredness of canonical literature, that is, the twelve *aṅgas* and *sūtras*, as they exist now, while the Digambaras hold that the original and genuine texts were lost long ago. The Digambaras also refuse to accept the achievements of the first council which met under the leadership of *Āchārya* Sthūlabhadra and consequently the recasting of the *aṅgas*.

(vi) **Charitras and Purāṇas**

The Śvetāmbaras use the term '*Charitra*' and the Digambaras make use of the term '*Puraṇa*' for the biographies of great teachers.

(vii) **Food of Ascetics**

The Śvetāmbara monks collect their food from different houses while the Digambara monks take food standing and with the help of knotted upturned palms and in one house only where their *saṅkalpa* (preconceived idea) is fulfilled.

(viii) **Dress of Ascetics**

The Śvetāmbara monks wear white clothes, but the Digambara monks of the ideal *nirgrantha* type are naked.

(ix) **Possessions of Ascetics**

The Śvetāmbara ascetic is allowed to have fourteen possessions including loin-cloth, shoulder-cloth, etc. But the Digambara ascetic is allowed only two possessions (viz., a the *pichhī*, a peacock-feather whisk-broom) and a *kamaṇḍalu* (a wooden water-pot).

4. THE DIGAMBARA SUB-SECTS

The division of the Jaina religion into two sects was only the beginning of splitting the religious order into various sub-sects. Each of the two great sects, viz., the Digambara sect and the Śvetāmbara sect, got sub-divided into different major and minor sub-sects according to the differences in acknowledging or interpreting the religious texts and in the observance of religious practices. These major and minor sub-sects gradually sprang up for the most part on account of different interpretations the pontiffs put on the canonical texts from time to time and due to revolt or opposition by sections of people against the established religious authorities and the traditional religious rites and rituals.

The Digambara sect, in recent centuries, has been divided into the following sub-sects :

(A) Major sub-sects :

(i) Bīsapantha.

(ii) Terāpantha, and
(iii) Tāraṇapantha or Samaiyāpantha.

(B) Minor sub-sects :

(i) Gumānapantha
(ii) Totāpantha.

(1) Bisapantha

The followers of Bīsapantha support the *Dharma-gurus*, that is, religious authorities known as *Bhaṭṭārakas* who are also the heads of Jaina Maṭhas, that is, religious monasteries. The Bīsapanthīs, in their temples, worship the idols of Tīrthaṅkaras and also the idols of Kṣetrapāla, Padmāvatī and other deities. They worship these idols with saffron, flowers, fruits, sweets, scented 'agara-battis', i.e., incense sticks, etc. While performing these worships, the Bīsapanthīs sit on the ground and do not stand. They perform *Ārati*, i.e., waving of lights over the idol, in the temple even at night and distribute *prasāda*, i.e., sweet things offered to the idols. The Bīsapantha, according to some, is the original form of the Digambara sect and today practically all Digambara Jainas from Mahārashtra, Karnātaka and South India and a large number of Digambara Jainas from Rājasthān and Gujarāt are the followers of Bīsapatha.

(2) Terāpantha

Terāpantha arose in North India in the year 1683 of the Vikrama Era as a revolt against the domination and conduct of the Bhaṭṭārakas, i.e, religious authorities, of the Digambara Jainas. As a result in this sub-sect, the Bhaṭṭārakas are not much respected. In their temples, the Terāpanthīs instal the idols of Tīrthaṅkaras and not of Kṣetrapāla, Padmāvatī and other deities. Further, they worship the idols not with flowers, fruits and other green vegetables (known as *sachitta* things), but with sacred rice called '*Akṣata*', cloves, sandal, almonds, dry coconuts, dates, etc. As a rule they do not perform *Ārati* or distribute *Prasāda* in their temples. Again, while worshipping they stand and do not sit.

From these differences with the Bīsapanthīs it is clear that the Terāpanthīs appear to be reformers. They are opposed to various religious practices, as according to them, these are not real Jaina

practices. The Terāpantha had performed a valuable task of rescuing the Digambaras from the clutches of wayward Bhaṭṭārakas and hence the Terāpanthīs occupy a peculiar position in the Digambara Jaina community. The Terāpanthīs are more numerous in Uttar Pradesh, Rājasthān and Madhya Pradesh.

It is pertinent to note that even though the name Terāpantha sub-sect appears both among the Digambara and the Śvetāmbara sects, still the two Terāpanthīs are entirely different from each other. While the Digambara Terāpanthīs believe in nudity and idol-worship, the Śvetāmbara Terāpanthīs are quite opposed to both.

(3) Tāraṇapantha

The sub-sect Tāraṇapantha is known after its founder Taraṇa-Svāmī or Tāraṇa-taraṇa-Svāmī (1448-1515 A.D.). This sub-sect is also called *Samaiyā-Pantha* because its followers worship *Samaya*, i.e., sacred books and not the idols. Tāraṇa-Svāmī died at Malharagarh, in former Gwalior State in Madhya Pradesh, and this is the central place of pilgrimage of Tāraṇapanthīs.

The Tāraṇapanthīs strongly refute idolatry but they have their own temples in whcih they keep their sacred books for worship. They do not offer articles like fruits and flowers at the time of worship. Besides the sacred books of the Digambaras, thev also worship the fourteeen sacred books written by their founder Tāraṇa-Svāmī. Further, Tāraṇapanthīs give more importance to spiritual values and the study of sacred literature. That is why we find a complete absence of outward religious practices among them. Moreover, Tāraṇa-Svāmī was firmly against the caste-distictions and in fact threw open the doors of his sub-sect even to Muslims and low-caste people.

These three main traits of the Tāraṇapanthīs, namely, (a) the aversion to idol worship, (b) the absence of outward religious practices, and (c) the ban on caste distinctions, were evolved as a revolt against the religious beliefs and practices prevailing in the Digambara Jaina sect, and it appears that Tāraṇa-svāmī might have formulated these principles under the direct influence of Islamic doctrines and the teachings of Lonkāshaha, the founder of the non-idolatrous Sthānakvāsī sub-sect of the Śvetāmbara sect.

The Tāranapanthīs are few in number and they are mostly confined to Bundelkhand, Malwa area of Madhya Pradesh and Khandesh area of Maharashtra.

(4) Gumānapantha

The Gumānapantha is not so important and in fact very little is known about it. It is stated that this sub-sect was started by Paṇḍit Gumānī Rāma or Gumānī Rai, who was a son of Paṇḍit Ṭodaramal, a resident of Jaipur in Rajasthan.

According to this Pantha, lighting of candles or lamps in the Jaina temples is strictly prohibited, because it regards this as a violation of the fundamental doctrine of Jaina religion, viz., non-violence. They only visit and view the image in the temples and do not make any offerings to them.

This pantha became famous in the name of *śuddha āmnāya*, that is pure or sacred tradition, because its followers always stressed the purity of conduct and self-discipline and strict adherence to the precepts.

Gumānapantha originated in the 18th.Century A.D. and flourished mainly during that century. It was prevalent in several parts of Rajasthan, and it is found now in some areas of Rajasthan around Jaipur.

(5) Totāpantha

The Totāpantha came into existence as a result of differences between the Bīsapantha and Terāpantha sub-sects. Many sincere efforts were made to strike a compromise between the Bīsa (*i.e. twenty*) Pantha and the Terā (i.e., thirteen) pantha and the outcome was sāḍhesoḷaha (i.e., *sixteen and a half*)-Pantha or 'Totāpantha'. That is why the followers of Sāḍhesoḷaha Pantha or Totāpantha believe to some extent in the doctrines of Bīsapantha and to some extent in those of Terāpantha.

The Totāpanthīs are extremely few in number and are found in some pockets in Madhya Pradesh.

In connection with the account of the major and minor sub-sects prevailing among the Digambara sect, it is worth while to note that in recent years in the Digambara sect a new major sub-sect known as 'Kānajī-pantha', consisting of the followers of Kānajī Svāmī is being formed and is getting popular especially among the educated sections. Saint Kānajī Svāmī (from whom the name 'Kānajī-pantha' is derived), a Śvetāmbara-Sthānakavāsī by birth, largely succeeded in popularising the old sacred texts of the great Digambara Jaina saint Āchārya

Kundakunda of South India. But Kānajī Svāmī's efforts, while interpreting Āchārya Kunda kunda's writings, to give more prominence to *niśchaya-naya*, that is, realistic point of view, in preference to *vyavahāra-naya*, that is, practical view point, are not approved by the Digambaras in general as they consider that both the view points are of equal importance. However, the influence of Kānajipantha is steadily increasing and Sonagarh town in Gujarat and Jaipur in Rajasthan have become the centres of varied religious activities of the Kānajīpanthīs.

5. THE ŚVETĀMBARA SUB-SECTS

Like the Digambara sect, the Śvetāmbara sect has also been split into three main sub-sects:

(i) Mūrtipūjaka,
(ii) Sthānakavāsī, and
(iii) Terāpanthī.

(1) Mūrtipūjaka

The original stock of the Śvetāmbaras is known as Mūrtipūja Śvetāmbaras since they are the thorough worshippers of idols. They offer flowers, fruits, saffron, etc. to their idols and invariably adorn them with rich clothes and jewelled ornaments.

Their ascetics cover their mouth with strips of cloth while speaking, otherwise they keep them in their hands. They stay in temples or in the specially reserved buildings known as *upāśrayas*. They collect food in their bowls from the *śrāvakas* or householders' houses and eat at their place of stay.

The Mūrtipūjaka sub-sect is also known by terms like (i) *Pujerā* (worshippers), (ii) *Derāvasī* (temple residents). (iii) *Chaitya-vāsī* (temple residents) and (iv) *Mandira-mārgī* (temple goers)

The Mūrtipūjaka Śvetambaras are found scattered all over India for business purposes in large urban centres, still they are concentrated mostly in Gujarat.

(2) Sthānakavāsī

The Śthānakarāsīs arose not directly from the Śvetāmbaras but as

reformers of an older reforming sect, viz., the Loṅkā sect of Jainism. This Loṅkā sect was founded in about 1474 A.D. by Loṅkāśāha, a rich and well-read merchant of Ahmedabad. The main principle of this sect was not to practise idol-worship. Later on, some of the members of the Loṅkā sect disapproved of the ways of life of their ascetics, declaring that they lived less strictly than Mahāvīra would have wished. A Loṅkā sect layman, Vīrajī of Surat, received initiation as a *Yatī*, i.e., an ascetic, and won great admiration on account of the strictness of his life. Many people of the Loṅkā sect joined this reformer and they took the name of Sthānakavāsīs, meaning those who do not have their religious activities in temples but carry on their religious duties in places known as *Sthānakas* which are like prayer-halls.

The Sthānakavāsīs are also called by terms as (a) *Ḍhūṇḍhiyā* (searchers) and (b) *sādhumārgīs* (followers of *Sadhus*, i.e., ascetics). Except on the crucial point of idol-worship, Sthānakavāsīs do not differ much from other Śvetāmbara Jainas and hence now-a-days they invariably call themselves as Śvetāmbara Sthānakvāsīs.

However, there are some differences between the Sthānakavāsī and the Mūrtipūjaka Śvetāmbaras in the observance of some religious practices. The Sthānakavāsīs do not believe in idol-worship at all. As such they do not have temples but only *sthānakas*, that is, prayer halls, where they carry on their religious fasts, festivals, practices, prayers, discourses, etc. Further, the ascetics of Sthānakavāsīs cover their mouths with strips of cloth for all the time and they do not use the cloth of yellow or any other colour (of course, except white). Moreover, the Sthānakavāsīs admit the authenticity of only 31 of the scriptures of Śvetāmbaras. Furthermore, the Sthānakavāsīs do not have faith in the places of pilgrimage and do not participate in the religious festivals of Mūrtipūjaka Śvetāmbaras.

The Śvetāmbara Sthānakavāsīs are also spread in different business centres in India but they are found mainly in Gujarat, Punjab, Harayana and Rajasthan.

It is interesting to note that the two non-idolatrous sub-sects, viz., Tāraṇapanthīs among the Digambaras and Sthānakavāsīs among the Śvetāmbaras, came very late in the history of the Jaina Church and to some extent it can safely be said that the Muhammedan influence on the religious mind of India was greatly responsible for their rise. In this connection Mrs. S. Stevenson observes: "If one effect of the

Muhammedan conquest, however, was to drive many of the Jainas into closer union with their fellow idol-worshippers in the face of iconoclasts, another effect was to drive others away from idolatry altogether. No oriental could hear a fellow oriental's passionate outcry against idolatry without doubts as to the righteousness of the practice entering his mind, Naturally enough it is in Ahmedabad, the city of Gujarat, that was most under Muhammedan influence, that we can first trace the stirring of these doubts. About 1474 A.D. the Loṅkā sect, the first of the non-idolatrous Jaina sects, arose and was followed by the Ḍhūṇḍhiyā or Sthānakavāsi sect about 1653 A.D., dates which coincide strikingly with the Lutherian and Puritan movements in Europe." (vide *Heart of Jainism* , p. 19).

(3) Terāpanthī

The terāpanthī sub-sect is derived from the Sthānakavāsī section. The Terāpanthī sub-sect was founded by Svāmī Bhīkkanajī Mahārāja. Svāmī Bhīkkanajī was formerly a Sthānakavāsī saint and had initiation from his *Guru*, by name Āchārya Raghunātha. Svāmī Bhīkkanajī had differences with his *Guru* on several aspects of religious practices of Sthānakavāsī ascetics and when these took a serious turn, he founded Terāpantha on the full-moon day in the month of Āṣāḍha in the year V.S. 1817, i.e., 1760 A.D.

As Āchārya Bhīkkanajī laid stress on the 13 religious principles, namely, (i) five *Mahāvratas* (great vows), (ii) five *samitis* (regulations) and (iii) three *Guptis* (controls or restraints), his sub-sect was known as the *Terā* (meaning thirteen)-*pantha* sub-sect. In this connection it is interesting to note that two other interpretations have been given for the use of the term Terāpantha for the sub-sect. According to one account, it is mentioned that as there were only 13 monks and 13 laymen in the *pantha* when it was founded, it was called as *Terā* (meaning thirteen) -*pantha*. Sometimes another interpretation of the term Terāpantha is given by its followers. *Tera* means yours and *paṇtha* means path; in other words, it means . "Oh! Lord Mahavira! it is Thy path".

The Terāpanthīs are non-idolatrous and are very finely organised under the complete direction of one *Āchārya*, that is, religious head. In its history of little more than 200 years, the Terāpantha had a succession of only 9 *Achāryas* from the founder *Āchārya* Bhīkkanajī as the First *Āchārya* to the present *Āchārya* Tulasī as the 9th *Āchārya*.

This practice of regulating the entire Pantha by one *Āchārya* only has become a characteristic feature of the Terāpantha and an example for emulation by other *Panthas*. It is noteworthy that all monks and nuns of the Terāpantha scrupulously follow the orders of their Āchārya, preach under his guidance and carry out all religious activities in accordance with his instructions. Further, the Terāpantha regularly observes a remarkable festival known as *Maryādā Mahotsava*. This distinctive festival is celebrated every year on the 7th day of the bright half of the month of *Māgha* when all ascetics and lay disciples, male and female, meet together at one predetermined place and discuss the various problems of Terāpanthīs.

The penance of Terāpanthīs is considered to be very severe. The dress of Terāpanthī monks and nuns is akin to that of Sthānakavāsī monks and nuns. But there is a difference in the length of *muṁhapaṭṭī*, i.e., a piece of white cloth kept always on the mouth. The Terāpanthīs believe that idolatry does not provide deliverance and attach importance to the practice of meditation.

Further, it may be stressed that the Terāpantha is known for its disciplined organisation characterised by one Āchārya (i.e., religious head), one code of conduct and one line of thought. The Terāpanthīs are considered reformists as they emphasise simplicity in religion. For example, the Terāpanthīs do not even construct monasteries for their monks, who inhabit a part of the house which the householders build for themselves. Recently their religious head, Āchārya Tulasī, had started the *Aṇuvrata Āndolana*, that is, the small vow movement. which attempts to utilise the spiritual doctrines of the Jainas for moral uplift of the masses in India.

The rise of Terāpantha is the last big schism in the Ṡvetāmbara sect and this *Pantha* is becoming popular. The Terāpanthīs are still limited in number and even though they are noticed in different cities in India, they are concentrated mainly in Bikaner, Jodhpur and Mewar areas of Rajasthan.

CHAPTER VIII

STATUS OF JAINISM IN INDIA

Since Jainism spread all over India in ancient times, the Jainas possess a long and continuous history of their own. It is, therefore, worthwhile to see the status or high position enjoyed by Jainism in relation to other religions and the important Jaina political personalities like rulers, ministers, generals, etc., in different parts of India during the ancient and medieval times.

1. JAINISM IN EAST INDIA

(A) In Bihar

In the political history of India in ancient times, East India figured more prominently than any other part of India. From the middle of the seventh century B.C. the kingdom of Magadha, the modern south Bihar, had assumed the position of the recognised political centre of India. As Lord Mahāvīra happened to belong to this part of the country, we find that many kings, chiefs and masses gave their full support to Jainism.

(i) The Śaiśunāga Dynasty

King Chetaka, the most eminent amongst the Lichchhavī princes and the ruler of Vaiśālī, the capital of Videha, was a great patron of Jainism. He gave his sister, princess Triśalā, in marriage to Siddhārtha, to whom Lord Mahāvīra was born. As king Chetaka was related to lord Mahāvīra and as Lichchhavīs are often mentioned in the Jaina literature, it is supposed that practically all Lichchhavīs were the followers of Jaina religion.

In the Śaiśunāga dynasty (642-413 B.C.), Bimbisāra or Śreṇika and Ajātaśatru or Kūṇika were the two important kings who extended their full support to the Jaina religion. Both Bimbisāra and his son Ajātaśatru were the near relatives of Lord Mahāvīra, in whose contact they frequently came, and hence the Jainas believe that they did belong to the Jaina religion for a considerable period in their life-time.

(ii) The Nanda Dynasty

The Nandas (413-322 B.C.) who were the successors of Saiśunāgas in Magadha, were, according to the inscriptions of king Khāravela of Kaliṅga, the followers of the Jaina faith because the inscriptions speak of king Nanda I who led a conquering expedition into Kaliṅga and carried off an idol of Ādi-Jina, that is, the first Jaina Tīrthaṅkara Lord Ādinātha or Rsabhanātha. Dr. Vincent Smith in his 'Early History of India' also mentions that the Nandas were Jainas.

(iii) The Maurya Dynasty

The Jaina tradition, which is ancient in origin and is referred to in subsequent ages down to the present day as well-known and authentic, asserts that Emperor Chandragupta Maurya (322-298 B.C.), the founder of the Maurya dynasty, turned Jaina and that he abdicated the throne, joined the Jaina migration led by Āchārya Bhadrabāhu to the South. became the chief disciple of Bhadrabāhu, by entering the ascetic order of Jaina monks and died in a Jaina way (i.e. by observing the vow *sallekhanā* or peaceful death) at Śhravaṇa-beḷagoḷa after leading a life of Jaina ascetic for twelve years. This tradition is now accepted as true by famous historians B.L. Rice and Vincent Smith. Regarding the early faith of Emperor Aśhoka (273-236 B.C.) it is maintained by some historians that he professed Jainism before his conversion to Buddhism. The famous edicts of Ashoka are said to reveal this fact. Further, according to Ain-i-Akbari, Emperor Aśhoka was responsible for introducing Jainism into Kashmir and this is confirmed by the *Rājataraṅgiṇī*, the famous work depicting the history of Kashmir. Many other reasons are also given in support of this contention.

Emperor Samprati, the grand son and successor of Aśhoka, is regarded the *Jaina Ashoka* for his eminent patronage, and efforts in spreading Jaina religion in east India

(B) In Orissa

Like Magadha, the kingdom of Kaliṅga or Orissa had been a Jaina stronghold from the very beginning. It is asserted that Jainism made its way to south India through Kaliṅga only. Lord Mahāvīra, the 24th Tīrthaṅkara, visited Kaliṅga and preached Jainism to the people, who already belonged to the Jaina *Saṅgha*, as organised by Pārśvanātha,

the 23rd Tīrthaṅkara. It is worth mention that in the second century B.C. Kaliṅga was the centre of a powerful empire ruled over by Khāravela and that he was one of the greatest royal patrons of Jaina faith. It is further contended that even after Jainism lost the royal patronage it continued for a long time as a dominant religion and that this is testified by the famous Chinese pilgrim Hiuen Tsang (629 A.D.) when he says that in Kaliṅga "among the un-believers the most numerous are the *Nirgranthas* (i.e., Jainas)."

(C) In Bengal

Jainism had its influence in Bengal also. Hiuen Tsang states that in Puṇḍravardhana and Samataṭa, that is, in western and eastern Bengal, the naked ascetics called *nirgranthas* are most numerous. Even now Jaina relics, inscriptions, idols, etc., are found in different parts of Bengal. Even the name 'Vardhamāna' is given to one district in Bengal. In this connection it has been pointed out that the indigenous people of western Bengal known as 'Sarāka' are the Hinduised remnants of the early Jaina people. Again, in some parts of Bengal Jaina idols are worshipped as the idols of Hindu deity Bhairava. In short, the influence of Jaina religion on the customs, manners and religions of Bengal is very much visible even at present.

2. JAINISM IN SOUTH INDIA

(A) In Karnāṭaka

It is now an undisputed fact that Jainism entered into Karnāṭaka and south India during the days of Emperor Chandragupta Maurya when Bhadrabāhu, the distinguished leader of Jainas and the last of the Jaina saints known as Śruta-kevalīs, after predicting twelve years famine in the north India, led the migration of the Jaina *Saṅgha* to the South. Thus it is stated that the Jaina history in the South commences from the 3rd Century B.C. as according to all Jaina authors the death of Āchārya Bhadrabāhu took place in 297 B.C. at Shravaṇabeḷagoḷa. But in this connection it is strongly asserted from further historical researches that this Bhadrabāhu tradition is the starting point of a revival and not the commencement of the Jaina activities in south India and hence regard that Bhardrabāhu was in fact the rejuvenator of Jainism in south India. In this regard it is argued that if south India would have been void of Jainas before

Bhadrabāhu reached there. it is least conceivable that an Āchārya of Bhadrabāhu's status would have led the Jaina *saṅgha* to such a country and for the mere sake of *dharma-rakṣā*, that is, protection of religion. Again, in this relation various archaeological, epigraphic and literary evidence are brought forward to prove the antiquity of the Jainas in south India and it is asserted that Jainism had reached south India long before Śrutakevalī Bhadrabāhu.

In any case Jainism prevailed in south India in 3rd Century B.C and it continued as a popular faith for more than one thousand years of the Christian Era and it is significant to note that upto the 14th century A.D. Jainism played an important role in the history of south India

(i) The Kadamba Rulers

The Kadamba rulers of Banavāsī (from the 3rd to the 6th Century A.D.) were essentially Brahmanical in religion. Yet the royal Kadamba family gave a few monarchs who were devout Jainas, and who were responsible for the gradual progress of Jaina religion in Karnataka Eventually Jaina religion became a popular religion in the Kadamba Empire

(ii) The Gaṅga Rulers

The Gaṅga Rulers (350 to 999 A.D.) of Talakāḍa in Karnātaka patronised Jaina religion to a great extent. In fact the Gaṅga kingdom itself was a virtual creation of the famous Jaina saint Āchārya Siṁhanandi and naturally practically all Gaṅga monarchs championed the cause of Jainism.

(iii) The Chālukya Rulers

During the regin of Chālukya Rulers of Bādāmī in Karnaṭaka (500 to 757 A.D.). the Jaina religion was more prominent and manv Jaina Āchāryaş were patronised by Chālukya kings including Pudakesī II.

(iv) The Rāṣṭrakūṭa Rulers

Many of the Rāstrakūṭa emperors and their feudatories and officers were staunch Jainas and hence the period of Rāṣṭrakūṭas of Malakheḍa in Karnāṭaka (757 to 973 A.D.) is considered as the most glorious and flourishing period in the history of Jainism in the Deccan.

(v) The Western Chālukya Rulers

From the 10th to the 12th century A.D. the Western Chālukya rulers of Kalyān in Karnātaka regained their ascendency after the fall of the Rāṣṭrakūṭas and preferred to show the same liberal attitude to Jainism which the Kadambas, the Gaṅgas and the Rāstrakūtas had shown.

(vi) The Hoyasala Rulers

The Hoyasala rulers during their reign from 1006 to 1345 A D over their kingdom of Halebid in Karnāṭaka did strongly extend their support to Jaina religion. In fact like the earlier Gaṅga kingdom, the Hoyasala kingdom in the 11th century also owed its creation to a Jaina saint by name Āchārya Sudatta. Further it has been specifically reported that many of the Hoyasala kings and their Generals extended their patronage to Jainism and that they very carefully looked after the interests of the Jainas.

(vii) Kalachurī of Kalyāṇ

In addition to these major dynasties and their rulers it has been emphasised that the Kalachūri rulers (from 1156 to 1183 A.D.) of Kalyāṇ were Jainas and naturally in their time Jainism was the state religion.

(viii) Minor Rulers

On the same lines the Alūpa kings of Tuḷuva (i.e. modern South Kanārā district of Karnāṭaka) showed leanings towards Jainism and the inscriptions reveal that Jainism was patronised by these Alūpa kings. Further, Jainism was the state religion of the minor states of Punnāṭa, of the Sāntaras, the early Chāṅgalvas, and the Koṅgalvas, as testified by their inscriptions. Similarly, the Raṭṭas of Saundatti and Belgaum and the Śilāhāras of Kolhapur were Jainas by religion.

Thus from early ages various royal families came forward as champions of Jainism and it is no wonder if their example was followed by their feudatories.

(B) In Andhra and Tamilnadu.

In the far South, Tamilnadu discloses traces of Jaina domination almost everywhere and on many a roadside, a stone image of

Tīrthaṅkara may be seen either standing or sitting cross-legged. From the ancient and important saṅgama literature and other archeological and epigraphic sources it is evident that Jainism flourished in the Tamil country from the earlier times intelligible with our present means. Jaina epigraphs have been discovered in Anantapur, Bellary, Cuddapah, Guntur, Krishna, Kurnool. Nellore, North Arcot, South Kanara, and Vizagapattam districts of former Madras Province. These Jaina epigraphs and other Jaina relics clearly indicate the larger vogue that Jainism once had in that part of the country.

Thus the whole of south India comprising the Deccan, Karnataka, Andhra and Tamilnadu was a great stronghold of Jainas, especially Diagambara Jainas, for more than one thousand years. Apart from the provincial capitals, Shravaṇa-belagola in Karnāṭaka was the centre of their activities and it occupies the same position even upto the present day.

Jainism, however, began to decline in south India from the 12th century due to the growing importante of Śrīvaiṣṇavism and Vīraśaivism.

3. JAINISM IN WEST INDIA

Jainism had very close relations with western India, that is, Gujarat and Kathiawar, where we find the largest concentration of the Jainas at present. Here on the Mount Girnar in Junagarh district, Lord Nemināth, the 22nd Tīrthaṅkara of the Jainas, attained salvation. Here in the Council of Jaina ascetics held at Valabhī in the year 993 after Lord Mahāvīra, that is, in 466 A.D., the Jaina canon was, for the first time, reduced to writing. Just as south India is the stronghold of Digambara Jainas, similarly, west India is the centre of activities of Śvetāmbara Jainas.

Regarding the migration of Jainas to these parts of India, it is thought that the migrations must have taken place by 300 B.C. from Eastern India. In this connection the Cambridge History of India has given the following conclusion :

"From the facts that the Jainas tell us something about the reigns of Chandragupta Maurya and his son Bindusāra but at the same time they have practically nothing to tell about the reigns of Aśoka and his successors in East India and that the division of the Jaina Church into

two great sects of the Digambaras and Śvetāmbaras had probably begun after the regin of Chandragupta Maurya. It is concluded that the Jainas were probably already at this time, i.e., 300 B.C., gradually losing their position in the kingdom of Magadha, and that they had begun their migration towards the western part of India, where they settled and where they have retained their settlements to the present day."

(A) In Gujarat

Jainism flourished in Gujarat during the days of Rāṣṭrakūṭa monarchs, many of whom were devout Jainas, and it received a further fillip at the hands of that veteran Jaina ruler Vanarāja of Chavada family. About 1100 A.D., Jainism gained a great ascendancy when the Chālukya king Siddharāja and his successor Kumārapāla openly professed Jainism and encouraged the literary and temple building activities of the Jainas.

During the days of Baghelas in the 13th century A.D. Jainism received patronage through the hands of Vastupāla and Tejapāla, the two famous Jaina ministers of the time. They were responsible for constructing the beautiful temple-cities at Śatruñjaya, Girnar and Abu.

Afterwards even though Jainism did not receive the royal patronage as before, still it continued to hold its position and the numerical and financial strength of Jainas gave their religion a place of honour which is acknowledged even to this day.

(B) In Maharashtra

As in Gujarat, in the region of Maharashtra also the Jaina religion had settled and flourished from ancient times. In Jaina religion the *siddha-kṣetras*, that is, the places from where Jaina saints and great souls had attained salvation, are considered sacred and ancient places of veneration and such *siddha-kṣetras* are found at as many as four places in Maharashtra. that is. at Gajapanthā (Dist. Nasik), Māngī-tungī (Dist. Khandesh), Kunthalagiri (Dist. Oosmanabad) and Muktāgiri (Dist. Amraoti). In this connection it is worthwhile to note that such a *siddhakṣetra* is not there in the entire area of south India. Further, it is evident from ancient Prakrit Jaina literature that Lord Mahāvīra, the 24th Tīrthaṅkara, had visited the Marāṭhavāḍā region of Maharashtra during his religious propagation tour of different parts of India. Moreover, in Jaina religion the mountain-caves and cave-

temples are considered more ancient and sacred and in northern India such Jaina caves are found only in Udayagiri and Khaṇḍagiri hills in Orissa But in Maharashtra such ancient cave-temples. in developed forms. are found at Ellora (Dist. Aurangabad), Ter (Dist. Oosmanabad) Anjaneri (Dist. Nashik) and at many other places in the interior areas. In this respect it is asserted from recent archaeological researches that out of total number of Jaina caves and cave-temples in India. Maharashtra has got the largest number. that is more than 75 percent. Again, it is pertinent to note that from ancient times the seats of respected *Bhaṭṭārakas*. that is, religious heads. and their *maṭhas*. that is. monasteries were located at different places in Maharashtra like Kolhapur and Nandani in western region. Latur in Marathavada region and Karanja and Nagpur in Vidarbha region in Maharashtra. Similarly it is quite clear from literary evidences that from ancient times most renowned and influential Jaina saints like Āchārya Samantabhadra. Vīrasena. Jinasena and Somadeva were intimately connected with Maharashtra also and had composed their sacred works and literary masterpieces in this region. Furthermore, it is remarkable to find that before the advent of Muslim rule in Maharashtra, continuously from the 3rd century A.D. the powerful ruling dynasties like the Sātavāhanas of Paiṭhaṇ. Chālukyas of Kalyāṇ, Rāṣṭrakūṭas of Malakheḍ, Yādavas of Devagiri and Śilāharas of Kolhapur and Konkan had extended their royal patronage. in a large measure to Jaina religion.

As a result we find that the Jainas and the Jaina religion had a prestigeous position in Maharashtra during the ancient and medieval periods.The same position is continued to the present day and in this regard it is pertinent to note that the largest proportion of Jaina population in India today is found in Maharashtra. According to 1981 Census of India, out of the total Jaina population of 32,06,038 in India, the largest number of Jainas, viz. 9,39,392 are in Maharashtra and next to Maharashtra the population of Jainas in other states is. Rajasthan (6,24,317), Gujarat (4,67,768), Madhya Pradesh (4,44,960), Karnatak (2,97,974), Uttar Pradesh (1,41,549) and Delhi (73,917). It means that out of total Jaina population in India the largest, that is, 29.3 percent Jainas are in Maharashtra followed by 19.5 percent in Rajasthan, 14.6 percent in Gujarat and 13.9 percent in Madhya Pradesh. In other words, as many as 43.9 percent of the total Jainas in India are concentrated in western India comprising the states of

Maharashtra and Gujarat. It is thus evident that western India is the stronghold of Jaina religion

4. JAINISM IN NORTH INDIA

When by 300 B C the migration of Jainas began from eastern India to different parts of the country, one of their branches was firmly established in north India from the middle of the second century B.C. and was settled in the Mathurā region. What Śravaṇabelagola was to the Jainas of South, Mathura, in the old kingdom of Śūrasenas. was to the Jainas of North. The numerous inscriptions excavated in this city tell us about a wide-spread and firmly established Jaina religion. strongly supported by pious lay devotees and very zealous in the consecration and worship of images and shrines dedicated to Lord Mahāvīra and his predecessors. As these inscriptions range from the 2nd century B.C. to the 5th century A.D., it is clear that Mathurā was a stronghold of Jainas for nearly a thousand years.

Another centre of Jaina activities in the North was Ujjayinī It was the capital of Maurya Emperor Samprati who was the *Jaina Aśoka* Since we find several references to Ujjayinī in the Jaina literature, it seems that the city might have played an important role in the history of Jaina religion.

The archaeological and other evidences brought to light from different parts of north and central India establish close relations of various rulers with Jainism During the Mohammedan period Jainism could not get the royal and popular support as it used to receive before but it succeeded in holding its own without much trouble. Jainas even could secure some concessions for their holy places and practices from the liberal minded Mughal emperors like Akbar the Great and Jahangir.

It is recorded that emperor Akbar was very favourably inclined towards the Jaina religion. In the year 1583 A.D. he made animal slaughter during the *Paryūṣaṇa* days a capital offence throughout his vast empire. This tolerant policy of the Great Mohgal was revoked by his successor Jahangir. A deputation of the Jainas which visited Jahangir in 1610 A.D. was able to secure a new imperial *firman* or rescript under which the slaughter of animals was again prohibited during the days of the *Paryūṣaṇa*.

During the Mohammedan period, however, the Jainas particularly increased in the native States of Rajputana, where they came to occupy many important offices under the state as generals and ministers. In this connection Col. Tod remarks that :

"The officers of the state and revenue are chiefly of the Jaina laity. The Chief Magistrate and assessors of Justice in Udaipur and most of the towns of Rajasthan, are of this sect. Many of the ancient cities where this religion was fostered, have inscriptions which evince their prosperity in these countries, wherewith their own history is interwoven. In fine, the necrological records of the Jainas bear witness to their having occupied a distinguished place in Rajput society; and the privileges they still enjoy, prove that they are not overlooked." (Vide Col. Tod, J.: *Annals and Antiquities of Rajasthan*, Vol. II, pp. 603-605).

CHAPTER IX

CONTRIBUTION OF JAINISM TO INDIAN CULTURE

It is evident that Jainism is an ancient religion of India and that right from hoary antiquity to the present day it has continued to flourish, along with other religions, in different parts of India. Jainas, the followers of Jainism, are, therefore, found all over India from ancient times. The Jainas are also known everywhere for the strict observance of their religious practices in their daily lives. That is why Jainism could survive in India for the last so many centuries. The Jainas, in this way, succeeded in continuing to exist as devout followers of a distinct religion in India.

But this is not the only distinguishing feature of Jainas in India. In fact, the most outstanding characteristic of Jainas in India is their very impressive record of contributions to Indian culture. In comparison with the limited and small population of Jainas. the achievements of Jainas in enriching the various aspects of Indian culture are really great.

1. LANGUAGES AND LITERATURE

Perhaps the most creditable contribution of Jainas is in the field of languages and literature. It is quite evident that right from the Vedic period two different currents of thought and ways of life known as (a) Brāhmaṇa culture and (b) Śramaṇa culture are prevalent in India The Śramaṇa culture is mainly represented by the Jainas and the Buddhists and of them the Jainas were the first to propagate that culture. That is why from ancient times we have the Śramaṇa literature besides the Brāhmaṇic literature. The characteristic features of the Śramana literature are as follows : It disregards the system of castes and *Āsramas*; its heroes are, as a rule, not Gods and Ṛṣis, but kings or merchants or even Śūdras. The subjects of poetry taken up by it are not Brāhmaṇic myths and legends, but popular tales, fairy stories, fables and parables. It likes to insist on the misery and

sufferings of *saṁsāra* and it teaches a morality of compassion and *ahiṁsā*, quite distinct from the ethics of Brāhmaṇism with its ideals of the great sacrificers and generous supporter of the priests, and of strict adherence to the caste system.

The authors of this Śramaṇa literature have contributed enormously to the religious, ethical, poetical, and scientific literature of ancient India. A close examination of the vast religious literature of the Jainas has been made by M. Winternitz in his 'History of Indian Literature'. In this masterly survey of ancient Indian literature, M. Winternitz has asserted that the Jainas were foremost in composing various kinds of narrative literature like *purāṇas, charitras, kathās, prabandhas*, etc. Besides a very extensive body of poetical narratives, the non-canonical literature of the Jainas consists of an immense number of commentaries and independent works on dogma, ethics, and monastic discipline. They also composed legends of saints and works on ecclesiastical history. As fond of story-telling, the Jainas were good story-tellers themselves, and have preserved for us numerous Indian tales that otherwise would have been lost. *Kāvyas* and *mahakāvyas* too, of renowned merit have been composed by Jaina poets. Lyrical and didactic poetry are also well represented in the literature of the Jainas.

Apart from these, the most valuable contributions have been made by the Jainas to the Indian scientific and technical literature on various subjects like logic, philosophy, poetics, grammar, lexicography, astronomy, astrology, geography, mathematics and medicine. The Jainas have paid special attention to the *arthaśāstra* (or politics) which is considered to be "a worldly science" par excellence. Thus there is hardly any branch of science that has not been ably treated by the Jainas.

The literature of the Jainas is also very important from the point of view of the history of Indian languages for the Jainas always took care that their writings were accessible even to the masses of the people. Hence the canonical writings and the earliest commentaries are written in Prakrit dialects and at a later period Sanskrit and various modern Indian languages were used by the Jainas. That is why it is not an exaggeration when the famous Indologist H.H. Wilson says that every province of Hindustan can produce Jaina compositions, either in Sanskrit or in its vernacular idioms. It is an

established fact that the Jainas have enriched various regional languages and especially Hindi, Gujarati, Kannaḍa, Tamil and Telugu.

Regarding the Jaina contribution to Kannaḍa literature, the great Kannaḍa scholar R. Narasimhacharya has given his considerd opinion in the following terms : "The earliest cultivators of the Kannaḍa language were Jainas. The oldest works of any extent and value that have come down to us are all from the pen of the Jainas. The period of the Jainas' predominance in the literary field may justly be called the 'Augustan Age of Kannaḍa Literature'. Jaina authors in Kannaḍa are far more numerous than in Tamil. To name only a few, we have Pampa, Ponna, Ranna, Guṇavarman, Nāgachandra, Nayasena, Nāgavarman, Aggala, Nemichandra, Janna, Aṇḍayya, Bandhuvarmā and Medhura, whose works are admired as excellent specimens of poetical composition. It is only in Kannaḍa that we have a *Rāmāyāṇa* and a *Bhārata* based on the Jaina tradition in addition to those based on Brahmanical tradition. Besides *kāvyas* written by Jaina authors, we have numerous works by them dealing with subjects such as grammar, rhetoric, prosody, mathematics, astrology, medicine, veterinary science, cookery and so forth. In all the number of Jaina authors in Kannaḍa is nearly two hundred".

As the Jainas have produced their vast literature in these languages from very ancient times. they have certainly played a very important part in the develoment of the different languages of India. The medium of sacred writings and preachings of the Brāhmins has all along been Sanskrit and that of the Bauddha's Pali. But the Jainas alone utilised the prevailing languages of the different places, besides Sanskrit, Prakrit and Apabhramsha, for their religious propagation as well as for the preservation of knowledge. It is thus quite evident that the Jainas occupy an important position in the history of the literature and civilization of India.

2. ARTS AND ARCHITECTURE

Along with literature the Jainas have always contributed considerably to the development of the arts in the country The Jainas have taxed their mite to enhance the glory of India in several branches of arts. Compared with their number their contributions appear to be very imposing and distinctive.

(1) Architecture

It must be remembered that Jainism did not create a special architecture of its own, for wherever the Jainas went they adopted the local building traditions For example, while in Northern India the Jainas followed the Vaisnava cult in building in southern India they adhered to the Dravidian type. The *stūpas* of the Jainas are indistinguishable in form from those of the Buddhists, and a Jaina curvilinear steeple is identical in outline with that of a Brāhmanical temple.

Even though the Jainas have not evolved a distinct style of architecture, yet it must be said to their credit that they have produced numerous and finest specimens of architecture in different parts of the country. In this regard it is quite clear that more than any other religion in India the Jainas have displayed their intense love of the picturesque while selecting the sites for the construction of their sacred buildings like temples, temple cities, cave temples, *stūpas*, pillars and towers. They have erected their temples either on lonely hill-tops or in deep and secluded valleys.

(A) Temples

As the Jaina religion considers construction of temples as a *meritorious act*, the Jainas have constructed an unusually larger number of temples throughout India. Nearly 90 percent of Jaina temples are the gifts of single wealthy individuals and as such the Jaina temples are distinguished for elaborate details and exqusite finish.

Of these innumerable Jaina temples, the two marble temples at Mount Abu in Rajasthan are considered as the most notable contributions of the Jainas in the domain of architecture. The two temples are famous as unsurpassed models of Western or Gujarati style of architecture which is characterised by a free use of columns carved with all imaginable richness, strut brackets, and exquisite marble ceilings with cusped pendants. The temples are known for the beauty and delicacy of the carving and for the richness of the design. As Cousens remarks:

"The amount of beautiful ornamental detail spread over these temples in the minutely carved decoration of ceilings, pillars, door ways, panels and niches is simply marvellous; the crisp, thin, transluent,

shell-like treatment of the marble surpasses anything seen elsewhere and some of the designs are veritable dreams of beauty. The work is so delicate that an ordinary chiselling would have been disastrous. It is said that much of it was produced by scrapping the marble away, and that the masons were paid by the amount of marble dust so removed."

Again, the Jaina temple at Rāṇakpur in Mewar, a part of Rajasthan (which was built in 1440 A.D.), is the most complex and extensive Jaina temple in India and the most complete for the ritual of the sect. The temple covers altogether about 48,000 sq. feet of ground and on the merits of its design, the notable art-historian Dr. Fergusson remarks that :

"The immense number of parts in the building, and their general smallness, prevents its laying claim to anything like architectural grandeur; but their variety, their beauty of detail—no two pillars in the whole building being exactly alike—the grace with which they are arranged, the tasteful admixture of domes of different heights with flat ceilings, and mode in which the light is introduced, combine to produce an excellent effect. Indeed I know of no other building in India, of the same class that leaves so pleasing an impression, or affords so many hints for the graceful arrangements of columns in an interior".

The other temples of such superb character are (i) the temple of Parśvanātha at Khajurāho in Bundelkhaṇḍ in Madhya Pradesh, (ii) the temple at Lakkuṇḍi in North Karnāṭaka, (iii) the temple known as Jinanāthapura Basadi near Śravaṇa-belagola in South Karnāṭaka, (iv) Seth Hathisinghi's temple at Ahmedabad, and (v) the temple known as Hose Vasadi at Mūḍabidri in South Kanara District of Karnāṭaka.

As regards the spread of beautiful Jaina temples in India it may be noted that the number of such temples in India was considerably reduced during the Muslim period because the structure of Jaina temple was such that it could easily be converted into a mosque. The light columner style of the Jaina temples not only supplied materials more easily adopted to the purposes of Muslims, but furnished hints of which the Muslim architects were not slow to avail themselves. A mosque obtained in this way was, for convenience and beauty, unsurpassed by anything the muslims afterwards erected from their own original designs. Thus the great mosques of Ajmer, Delhi,

Kanauj and Ahmedabad are merely reconstruction on the temples of Hindús and Jainas.

(B) Temple-cities

Further, the grouping together of their temples into what may be called 'Cities of Temples' is a peculiarity which the Jainas have practised to a greater extent than the followers of any other religion in India. Such notable temple cities are found, among other places, at (i) Shatrunjaya or Pālitānā in Gujarat, (ii) Girnār in Gujarat, (iii) Sammea-Shikhara in Bihar (iv) Sonāgiri in Bundelakhand in Madhya Pradesh, (v) Muktāgiri in Vidarbha, Maharashtra, (vi) Kunthalgiri in Marathwada, Maharashtra, (vii) Śravaṇa-beḷagoḷa in Hassan District, Karnataka and (viii) Mūḍabidri in South Kanara District, Karnataka.

(C) Cave-temples

Again, the Jainas also like the Buddhists, built several cave-temples cut in rocks from the early times. But in dimensions, the Jaina cave temples were smaller than the Buddhist ones because the Jaina religion gave prominence to individualistic and not to congregational ritual. The most numerous cave-temples are in Udayagiri and Khaṇḍagiri Hills in Orissa. The picturesqueness of their forms, the character of their sculptures, and the architectural details combined with their great antiquity render them one of the most important groups of caves in India. These and those of Junagadh in Gujarat belong to the second century B.C. while the others are of a later date of which the important ones are found at (i) Aihole and Bādāmi in Bijapur District (Karnataka), (ii) Ankāi and Pātaṇa in Khandesh District (Maharashtra), (iii) Ellorā and Oosmanabad in Marathwada (Maharashtra), (iv) Chamār Leṇā near Nasik City (Maharashtra), and (v) Kalugumalai in Tinnevelly District (Tamil Nadu).

(D) Stūpas

Like the Buddhists, Jainas also erected *stūpas* in honour of their saints, with their accessories of stone railings, decorated gateways, stone umbrellas, elaborate carved pillars and abundant statues. Early examples of these have been discovered in the Kaṅkālī mound near Mathurā in Uttar Pradesh, and they are supposed to belong to the first century B.C.

(E) Māna-stambhas or Pillars

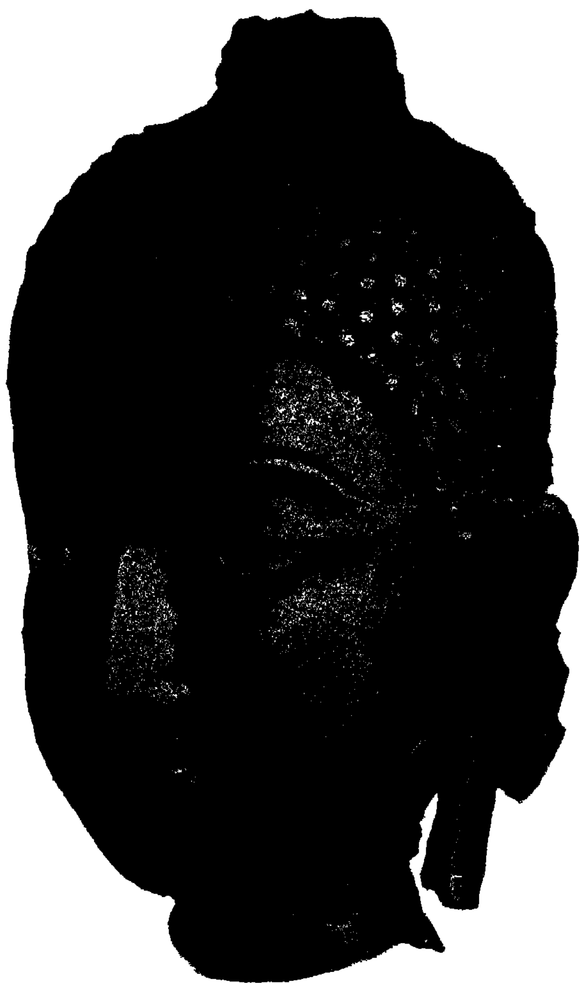
Another remarkable contribution of the Jainas in the field of architecture is the creation of many *stambhas* or pillars of pleasing design and singular grace which are found attached to many of their temples. In connection with these *mānastambhas*, as they are popularly called, the famous authority on Jaina architecture, Dr. James Fergusson, states that it may be owing to the iconoclastic propensities of the Muslims that these pillars are not found so frequently where they have held sway, as in the remoter parts of India; but, whether for this cause or not, they seem to be more frequent in south India than in any other part of India. Dr. James Fergusson further suggests that there may be some connection between these Jaina *stambhas* and the obelisks of the Egyptians. Regarding these Jaina pillars in the South Kanara District of Karnataka, the research scholar Mr. Walhouse has remarked that "the whole capital and canopy are a wonder of light, elegant, highly decorated stone work, and nothing can surpass the stately grace of these beautiful pillars whose proportions and adaptation to surrounding scenery are always perfect, and whose richness of decoration, never offends." According to another eminent authority on Indian Architecture, Dr,. Vincent Smith, in the whole range of Indian Art there is nothing perhaps equal to these pillars in the Kanara District for good taste.

(F) Towers

There is evidence to show that apart from pillars the Jainas, especially from northern India, constructed a great number of beautiful towers dedicated to their Tīrthaṅkaras. There is such a tower which is still adorning Chittor in Mewar (Rajasthan) and it is considered as one of the best preserved monuments in India. This Jaina Tower at Chittor is a singularly elegant specimen of its class, about 75 feet in height and adorned with sculpture and mouldings from the base to the summit. The Tower was constructed in the 12th century and was dedicated to Ādinātha, the first of the Jaina Tīrthaṅkaras, and nude figures of them are repeated some hundreds of times on the face of the Tower.

(2) Sculpture

The innumerable specimens of Jaina sculpture found in practically



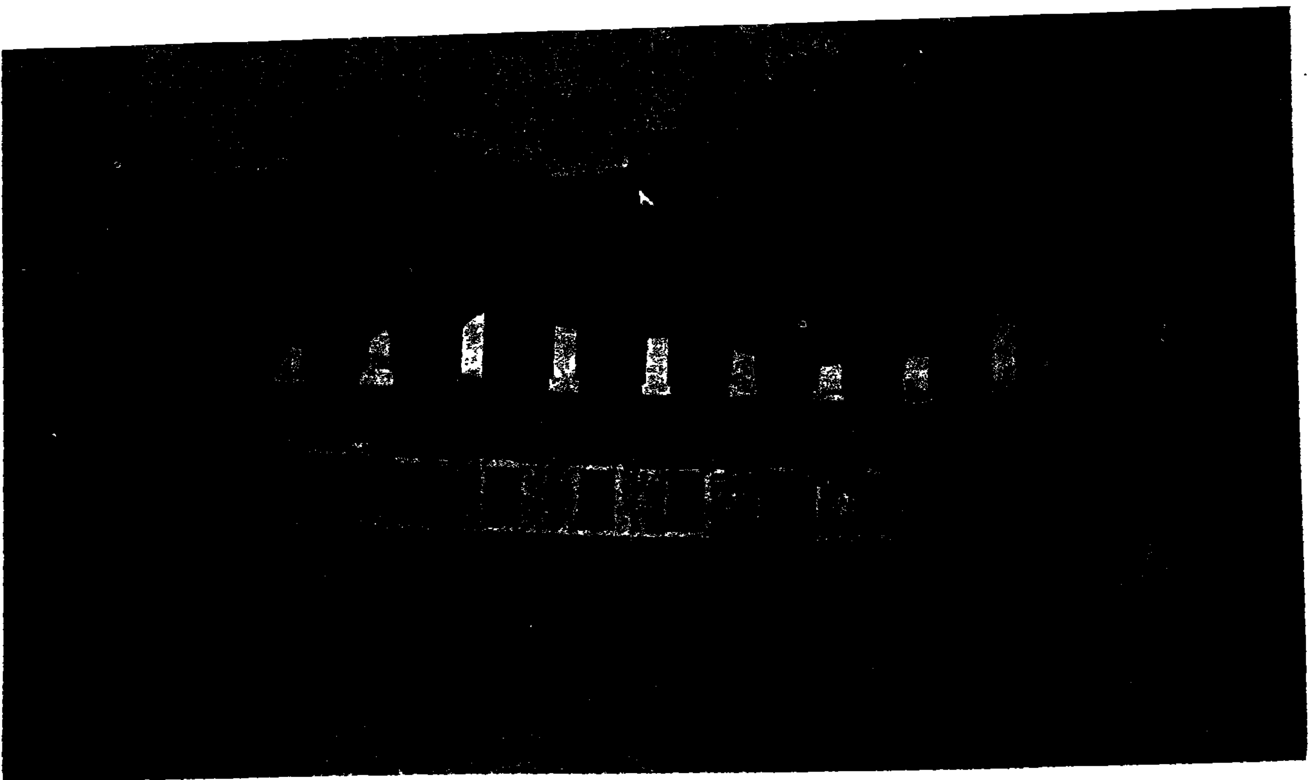
Head from the Bronze Ṛṣabhadeva, Akota, Vadodara Museum; 8th century A.D.



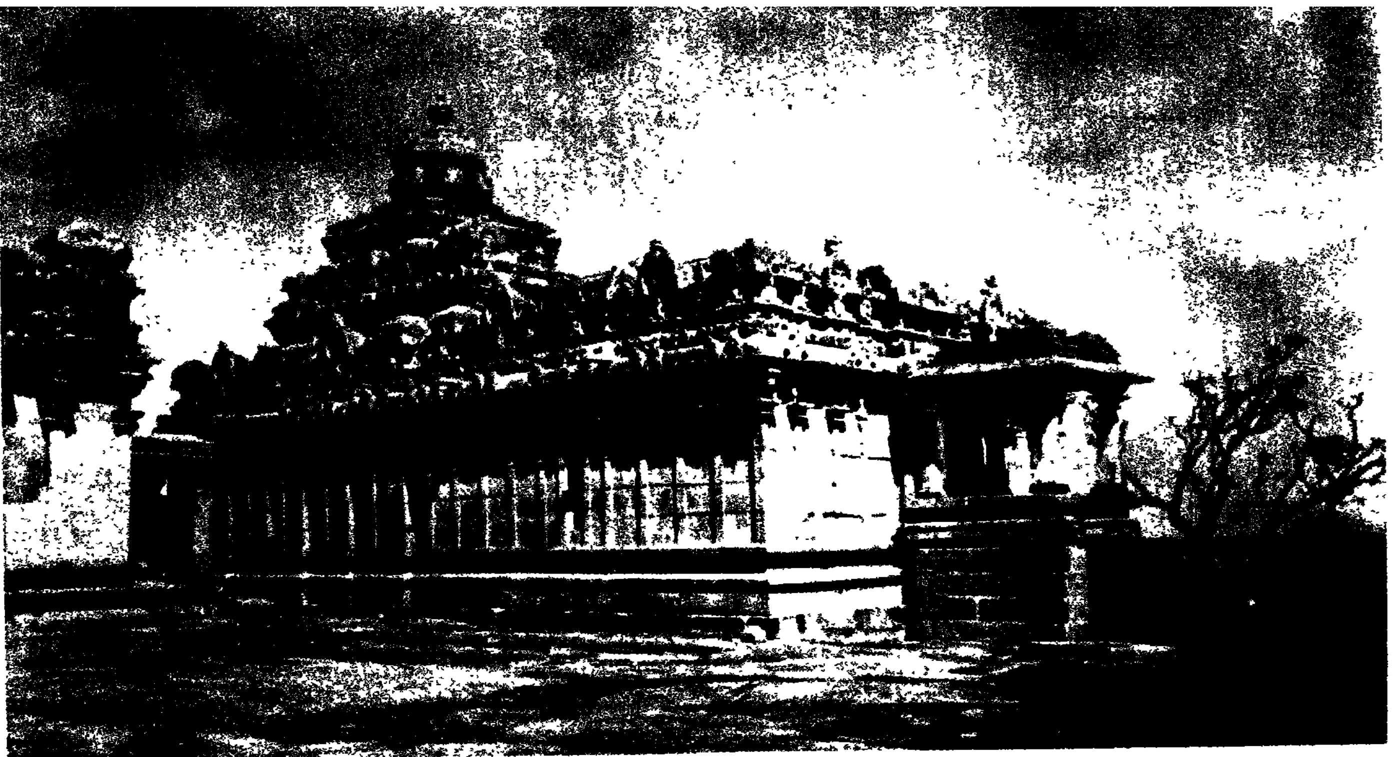
Jaina temples, Mt. Abu, Rajasthan; 10th century onwards.



Sruta-devi Sarasvatī, Pallu, Rajasthan; National Museum, New Delhi; 11th century.



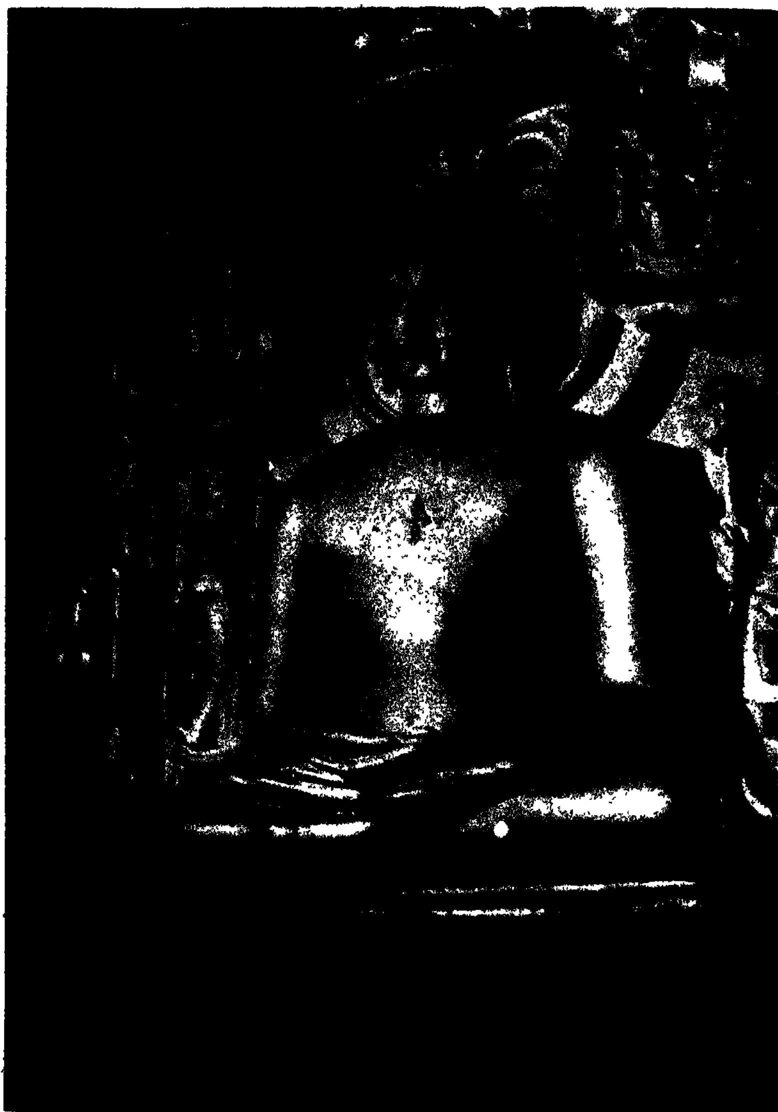
Ramgumphā Cave, Udayagiri, Orissa; 2nd century B.C.



5. Chamundaraya Basadi; Shravanabelagola, Karnataka; 10th century.



Kīrti-stambha, a Jaina monument, Chittorgarh, Rajasthan; 16th century



Tirthankara Mahavira with 'parikara', Chandkhedi, Rajasthan; 10th century.



A Yaksa-Yakṣī couple, Śāntinātha temple, Khajuraho; 10th century.

all parts of India show that the Jainas enlisted the services of sculptors from very ancient times. Their most common form of sculpture upto this day is modelling of images or statues of their Tīrthaṅkaras. But in giving shape to these figures no scope at all was given for the free play of imagination of individual sculptors as regular rules regarding the form and pose of statues of Tīrthaṅkara had been prescribed by the Jaina religion from the very beginning. Consequently, practically all Jaina images pertain to one class and therefore Jaina images from any part of the country cannot be distinguished from their style even though they belong to different ages altogether.

Further, it is significant to note that the Jaina images have been made of all sizes and substances and are almost always invariable in attitude, whether seated or standing. Small images are made of crystal, alabastor, soapstone, bloodstone, and various other precious and semiprecious materials, while the larger ones are carved from whatever kind of stone happens to be locally available.

Undoubtedly the most remarkable of the Jaina statues are the celebrated colossi of southern India, the largest free-standing statues in Asia which are three in number, situated in Karnataka State respectively at Śravaṇa-beḷogoḷa in Hassan District (constructed in 981 A.D. and 56.5 feet in height), at Kārkala in South Kannaḍa District (constructed in 1432 A.D. and about 41 feet in height) and at Yeṇūra or Veṇūra in South Kānara District (Constructed in 1604 A.D. and 35 feet in height). All these three images of Lord Bāhubalī, the son of first Tīrthaṅkara Ādinātha, being set on the top of eminence, are visible for miles around, and inspite of their formalism they command respectful attention by their enormous mass and expression of dignified serenity. That is why these three images are considered by authorities like Dr. James Fergusson and Dr. Vincent Smith as the most remarkable works of native art in south India.

(3) Decorative Sculpture

Regarding the unrivalled progress of the Jainas in decorative sculpture, as distinguished from individual statuary, Dr. Vincent Smith remarks that "The Jainas encouraged the work of a high order of excellence and beauty, employed to adorn with the utmost possible magnificence and pillared chambers which were their favourite form of architecture. Nothing in the world can surpass for richness and delicacy of detail the marble columns and ceilings of the Mount Abu

temples and it would be easy to fill to large volume with illustratons of more or less similar exquisite work in many localities."

(4) Painting

Along with architecture and sculpture. the Jainas have contributed in a large measure to the development of art of painting in India. The tradition of Jaina painting is as old as Buddhist painting and innumerable Jaina paintings of exquisite quality could be found on walls, palm-leaves, paper, cloth, wood, etc. It is significant to note that the Jainas possess a very extensive treasure of manuscript paintings drawn in the early Western Indian Style, sometimes called the 'Gujarat Style' or specifically the 'Jaina Style'.

3. PHILOSOPHY

As Jainism is an original system, quite distinct and independent from all others, the Jainas have developed a separate philosophy which is regarded as a valuable contribution to Indian philosophy.

In philosphy the Jainas occupy a distinct position between the Brāhmaṇic and Buddhist philosophical systems. This has been shown very clearly by Dr. Hermann Jacobi in his paper on 'The Metaphysics and Ethics of the Jainas'. Regarding the problem of Being'the three hold different opinions. The Vadāntins consider that underlying and upholding from within all things there is one absolute permanant'Being'without change and with none other like it. On the contrary the Buddhists hold that all things are transitory. The Jainas, however, contend that'Being' is joined to production, continuation and destruction and that they call their theory of multiple view points (i.e. *Anekāntavāda*), in contradistinction to the theory of permanency (i.e. *Nityavāda*) of the Vedāntins, and to the theory of transitoriness (i.e. *Kṣaṇika-vāda*) of the Buddhists.

The Jainas think that the existing things are permanent only as regards their substance, but their accidents or qualities orginate and perish. To emphasize once again here the significance of this Jaina theory of 'Being' comes out more clearly when it is regarded in relation to the doctrines of *Syādvāda* and of *Nayavāda*. According to the doctrine of *Syādvāda* any proposition about an existing thing must, somehow, reflect the manysidedness of 'Being,' i.e., any metaphysical

proposition is right from one point of view, and the contrary proposition is also right from another point of view. The *Nayas* are ways of expressing the nature of things; all these ways of judgement are, according to the Jainas, one-sided, and they contain but a part of truth. The doctrine of the *Nayas* is, thus, the logical complement to the *Syādvāda* which is the outcome of the theory of the manysidedness of 'Being'. From this Dr. H. Jacobi affirms that the Jaina theory of Being is an indication of the commonsense view.

4. ETHICAL CODE

As the Jainas have evolved a philosophy of their own, they follow a distinct ethical code based on their philosophy. The Jaina ethics stands as a class by itself in the sense that it is the only system which is founded on the main principle of *ahiṁsā*. It has already been noted how the principle of *ahiṁsā* forms the basis of various rules of conduct prescribed for both the Jaina laymen and ascetics.

Thus one of the significant contributions of the Jainas is the *ahiṁsā* culture. If the Jainas are known for anything it is for the evolution of *ahiṁsā* culture and it must be said to the credit of the Jainas that they practised and propagated that culture from ancient times. In fact the antiquity and continuity of *ahiṁsā* culture is mainly due to the incessant efforts of the Jaina ascetics and householders. Naturally wherever the Jainas were in great numbers and wielded some influence they tried to spread *ahiṁsā* culture among the masses. That is why we find that the States of Gujarat and Karnataka, which are the strongholds of Jainas from the beginning, are mainly vegetarian.

In fact it is admitted that as a result of the activities of the Jainas for the last so many centuries, *ahiṁsā* still forms the substratum of Indian character as a whole.

5. POLITICAL PROGRESS

The Jainas also distinguished themselves in giving their unstinted support for the improvement of political and economic life in the country. The Jainas, especially in southern and western India, produced a large number of eminent and efficient monarchs, ministers, and generals and thereby contributed to maintain and improve the

political importance of the people. Not only the ordinary Jainas but their *āchāryas*, i.e., saints. also aided materially to create the proper political environment based on *ahiṁsā* culture necessary for the resuscitation of the life in the country.

It is considered that due to the keen interest taken by the Jaina Āchāryas, i.e., saints, in political affairs of the country, Jainism occupies an important place in the history of India. The Jaina ascetics were never indifferent towards the secular affairs in general. We know from the account of Megasthenes that, in the 4th century B.C., the *Śramaṇas* of Jaina ascetics who lived in the woods were frequently consulted by the kings through their messengers. regarding the cause of things. So far as Karnāṭaka is concerned Jainism, throughout its course of more than one thousand years, was an example of a religion which showed that religious tenets were practised without sacrificing the political exigencies when the question of rejuvenating life in the country was at stake. That is why in Karnataka[1] we find that the Jaina *āchāryas* ceased to be merely exponents of dogmas and turned themselves into creators of kingdoms. It has already been noted that the Jaina saints were virtually responsible for the founding of the Gaṅga kingdom in the 2nd century A.D. and the Hoyasala kingdom in the 11th century A.D.

CHAPTER X

JAINISM AND OTHER RELIGIONS

As Jainism, in all respects, is a religion of India, it has very close relations with other main religions of India like Hinduism and Buddhism. Formerly, it was thought that Jainism was a branch either of Buddhism or of Hinduism. But now it is an established fact that Jainism is a distinct religion of India and not a branch of any other religion. Similarly, it is also accepted that Jainism is an ancient religion of India and that it is older not only than Buddhism but also older than Vedic religion of the Hindus.

Since Jainism, Hinduism and Buddhism, the three important ancient religions of India, have been living side by side for the last so many centuries, it is natural that they have influenced one another in many respects. It is also a fact that with the advent of Islam in India during the medieval period, Jainism and Islam came in contact and began to influence each other. In this way, intimate relations were established betweeen Jainism and other major religions of India like Hinduism, Buddhism and Islam. It is, therefore, worthwhile to see the nature of these relations so that our understanding of these religions will be more clear and our conception of Jaina religion will be more perfect.

1. JAINISM AND HINDUISM

In matters like theories of rebirth and salvation, descriptions of heaven, earth and hell, and belief in the fact that the prophets of religion take birth according to prescribed rules, we find similarities between Jainism and Hinduism. Since the disappearance of Buddhism from India, the Jainas and Hindus came closer to each other and that is why in social and religious life the Jainas on the whole do not appear to be much different from the Hindus. In matters like dress and ornaments, occupations and professions, games and amusements, language and literature, outlook on life and behaviour, superstitions, beliefs and practices, religious festivals and fasts, sacraments and rituals, there are various common things between Jainas and Hindus, and especially the vegetarian Hindus, in various geographical regions of India. In fact there are certain castes whose members are found in

both the Hindus and the Jainas and to some extent marital relations are still maintained between the Jaina and Hindu sections of the same caste.

From these similarities between the Jainas and the Hindus, it should not be considered that the Jainas are a part of the Hindus or Jainism is a branch of Hinduism. On the contrary, if we compare Jainism and Hinduism, we find that the differences between them are very great and that their agreement is in respect of a few particulars only concerning the ordinary mode of living. Even the ceremonies which appear to be similar are in reality different in respect of their purport if carefully studied.

Hence the significant differences between Jainism and Hinduism can be briefly noted as follows:

(1) Scriptures

The sacred books of the Hindus like *Vedas, Smṛtis, Purāṇas* etc. are not accepted by the Jainas and the Hindus also do not recognise even a single scripture of the Jainas.

(2) Origin of the world

While the Jainas regard the world as eternal, the Hindus hold it to have been made by a creator.

(3) Objects of worship

In Jainism worship is not offered to an eternal and eternally pure God, but to those great ones who have realised their high ideal and attained Godhood to themselves; in Hinduism worship is performed of many forms of one God who is the creator and the ruler of the world.

(4) Purpose of worship

The significance of worship in Hinduism is also not the same as that in Jainism. In Jainism, there is no offering of food and the like, nor is a prayer made to the deity for boons. On the other hand, in Hinduism the attainment of the desired object is by the will of certain divine beings who are to be propitiated.

(5) Practice of sacrifices

As Hinduism is a sacrificial religion, the performance of several sacrifices for a variety of reasons and for different durations has got an important place in it. This is not the case with Jainism and especially the animal sacrifices practised by the Hindus have absolutely no place in Jainism

(6) Attainment of Salvation

While the Hindus believe that Gods alone can attain salvation, the Jainas consider that it is the right of human beings only.

(7) Path of salvation

The path of salvation prescribed by Jainism is only one and it is known as *Ratnatraya-mārga*, i.e., the threefold path of Right Belief, Right Knowledge and Right Conduct. which is to be simultaneously pursued by all persons. But in Hinudism, there is no prescription of one single, definite and clear path of salvation. Instead, in Hinduism different ways have been laid down for the attainment of salvation by various religious preachers in different periods of time.

(8) Idea about karma

The Hindus regard *Karma* as in invisible power but the Jainas think it as a form of matter which can stick to the soul.

(9) Religious concepts

In Jainism there are various concepts like *dharma, adharma, leśyā, guṇasthāna* etc., which are not found in Hindu spiritual ideology.

(10) Principles in Logic

In the systems of Jaina logic there are distinctive principles like Syādvāda, Nayavāda, Nikṣepa etc., which are not found in the Hindu system.

(11) The liberated soul

According to Hinduism, the liberated soul enjoys eternal happiness in heaven or gets merged with Brahman i.e., the Primeval Being, the

originator of the world. But as per Jainism, the soul after liberation remains for ever at the top of the *loka*, i.e., universe.

(12) Religious objects

The Jaina deities, temples, places of pilgrimage, holy days, fasts, festivals, rituals and ceremonies are quite different from those of the Hindus.

(13) Religious Practices

The peculiar Hindu practices like *niyoga*, i.e., levirate and *sati*, i.e., ascending the funeral pyre of the husband, are not approved by the Jainas. Further, a large number of Hindu religious practices, which are repugnant to Jainism, have been termed as *mūḍhatās* or stupid customs and beliefs and the true Jainas are required to be absolutely free from them. They are sun-worship, bath during eclipses, giving away money at the end of eclipses, fire-worship, the worship of edifices, ceremonial bathing in rivers and the ocean, adoration of trees, sacred offerings of boiled rice, religious suicide by falling from a precipice, bowing at the tail of a cow and taking cow's urine etc.

From the facts mentioned above, it is evident that there are several items of religion on which there are basic differences between Jainism and Hinduism. It is also pertinent to note that these differences are persisting even upto the present day.

2. JAINISM AND BUDDHISM

Regarding the relation between Jainism and Buddhism, the opinion of early European scholars was divided. While one group consisting of E. Thomas, Stevenson, Colebrook and others thought that Jainism is older than Buddhism, yet the other group of orientalists like H.H. Wilson, Lassen and others hold that Jainism was an off-shoot of Buddhism because outwardly certain points were common to both and their land of origin and early activities was the same. This question whether Jainism was a precurser to Buddhism or not was settled for good in a scholarly manner by the researches of two great German orientalists, namely, Jacobi and Buhler. It is now an established fact that Jainism is not a branch of Buddhism but is an independent religion and that it was flourishing when Lord Gautama Buddha founded his new religion.

There are many similarities between Jainism and Buddhism. Both are Indian religions in every sense of the term and both are representatives of *Śramaṇa* culture in India; while Hinduism is the representative of Brāhmaṇa culture in India. As such both Jainism and Buddhism :

(i) do not regard Vedas of the Hindus as authoritative and binding;
(ii) do not accept the permanent power of God as the creator of the world;
(iii) do strongly oppose the violent or animal sacrifices;
(iv) do assign prominent place of *sādhus* and *sādhvīs*, i.e., religious ascetic organisations. Further, both Tīrthaṅkara Mahāvīra and Lord Gautama Buddha hailed from Magadha, i.e., modern Bihar, were contemporaries and had many common points in their lives and activities.

Inspite of these similarities, we do find that there are some basic differences between Jainism and Budhism as follows :

(1) Nature of Religion

Buddhism belongs to the category of 'Founded Religion' as it was founded by a specific person viz.. Lord Gautama Buddha, at a particular period of time i.e.. in the sixth century B.C. But this cannot be said about Jainism which is a traditional religion continuously existing in India from remote past.

(2) Concept of Soul

Jainism is an *ātmavādī* religion in the sense that it is based on the existence of soul and that it deals, in detail, with various aspects, conditions and progress of the soul till it reaches its highest position after getting liberated from the bondage of *karmas*. But Buddhism holds completely contrary views. Buddhism is, therefore, termed as *anātmavādī* religion i.e., a religion which does not give any importance to the soul. According to Buddhism, soul is not a permanent thing and that it will wither away in due course.

(3) Principles of Ahiṁsā

Even though Buddhism and Jainism are regarded as religions based on the fundamental principle of *ahiṁsā* still there is a significant

difference in the treatment and application of the principle of *ahiṁsā* in actual practice by both religions. Buddhism deals with the principle of *ahiṁsā* in a limited way in the sense that it enjoins upon its followers not to commit *hiṁsā* themselves only. That is why a Buddhist can eat fish caught by others. But Jainism not only considers the principle of *ahiṁsā* in all its aspects. but also makes it obligatory on its followers to abstain from committing *hiṁsā* in nine possible ways. In other words, it is expected of a devout Jaina that he should not commit *hiṁsā* through *manas* (i.e., mind), *vachana* (i.e., speech) and *kāya* (i.e., body) and each through the manner of *kṛta* (i.e., personally committed), *kārita* (i.e., commissioned through others) and *anumodita* (i.e., giving consent for commitment by others).

(4) Practice of Penance

It is true that both Jainism and Buddhism are considered as ascetic religions as they attach prominence to the ascetic way of life and to the practice of penance. But there is a great difference in the extent of practice of penance in both religions. Jainism always lays utmost stress on the strict observance of the practice of asceticism in all possible ways. In fact. Jaina asceticism is considered as most difficult in the world and for its proper observance in practice, elaborate rules and regulations have been laid down giving rise to what is known as monastic jurisprudence. But Buddhism has shown complete aversion to extreme asceticism and in its place. it has laid down *madhyama-mā rga* i.e.. the 'Middle Path' lying between complete laxity and extreme *asceticity*.

3. JAINISM AND ISLAM

In contrast to Jainism. Islam is a religion of non-Indian origin and that too of a mono-theistic type. But it is a fact that Islam flourished in India for many centuries as a religion of the rulers of India. As such both Jainism and Islam came in close contact with each other for a long time and naturally influenced each other. As a result we find that there was a great impact of Muslim Architecture and Painting on the Jaina Architecture and Painting. Similarly, the arts of the architecture and painting developed by the Jainas had exerted their influence on the Muslims. This is why Muslims found it very convenient and easy to convert the Jaina temples into mosques. Many examples of such

conversion are found in Rajasthan and Gujarat. But the most prominent and lasting impact of Islam on the Jainas was in the field of their practice of idol-worship. Considering the strict opposition of the Muslims to idol-worship and their policy of destruction of idols. some Jaina thinkers like Lonka Shah began to show their inclination towards non-idolatry in Islam and ultimately it gave rise to the establishment of non-idolatrous sub-sects of Sthānakavāsīs among the Śvetāmbara sect and of Tāraṇpatha among the Digambara sect of Jainism during the medieval period of Muslim domination in the central and western regions of India.

CHAPTER XI

SIGNIFICANCE OF JAINISM

From the social history of India it is evident that Tīrthaṅkara Mahāvīra, in order to solve the pressing problems of the time, made several important salient contributions from a social point of view. It has been recorded that Tīrthaṅkara Mahāvīra, after the attainment of ominiscience at the age of forty two, toured different parts of India for a continuous period of thirty years, met people from various urban, rural and tribal societies, and preached the principles and rules of conduct as laid down by Jainism. The personality and preachings of Tīrthaṅkara Mahāvīra created a tremendous impact on the minds of all sections of people and especially on the down-trodden sections of the population. He not only revealed to them the path of liberation, i.e., the path to attain the eternal happiness, which was the main object of the people, but also showed the actual means through which all people, irrespective of any distinction of class or status, can achieve this objective. His sincerity of purpose, way of approach, method of explanation, divine speech and distinctive philosophical and ethical doctrines appealed to the people to such an extent that with a firm conviction of mind and great determination people began to adopt Jaina religion as lay followers or as ascetics.

In this way Tīrthaṅkara Mahāvīra ushered in a new era of hope and aspirations for the common people and succeeded in considerably other arrangements for the perpetuation of his social order. Obvarious new concepts and ideas which revolutionised the entire course of life of the people. The significance of Tīrthaṅkara Mahāvīra lies in successfully effecting a social change and in making institutional and other arrangements for the perpetuations of his social order. Obviously, the Jaina Āchāryas, thinkers and preceptors continued to advocate this new social policy. Thus the Jainas made remarkable contributions in the social field,and the significance of Jainism, from a social point of view, lies in these contributions which are briefly outlined here.

1. ESTABLISHMENT OF SOCIAL EQUALITY

The most significant contribution of Jainism in the social field was the establishment of social equality among the four *varṇas*, i.e., classes, prevalent in the society. Tīrthaṅkara Mahāvīra succeeded in organising his large number of followers into a compact social order quite distinct from that of the Brāhmaṇic social order of his time.

The Vedic society was composed of four classes, viz., Brāhmaṇa, Rājanya (i.e. Kṣatriya), Vaiśya and Śūdra. They were said to have come from the mouth, the arms, the thighs, and the feet of the Creator, Brahman. The particular limbs ascribed as the origins of these divisions and the order in which they were mentioned indicated their status in the society of the time. The fact that the four classes were described as of divine origin could be taken as sufficient indication that they were of long duration and also very well defined Not only the four classes were distinct and separate, but they were also later on affected by the spirit of rivalry among themselves. Even in the early *Ṛgvedic* times the Brāhmaṇical profession had begun to set up claims of superiority or sacredness for itself and accordingly we find that different rules were prescribed for different classes. Obviously the preprogatives of the sacerdotal class created cleavages in the society. The Kṣatriyas were assigned a position next to Brāhmaṇas and Vaiśyas and Śūdras were comparatively neglected. Thus the society at that time was completely class-ridden in the sense that unusual importance was given to the Brāhmin class to the detriment of other classes and that nobody was allowed to change his class which he had got on the basis of his birth in that class.

Against these glaring practices based on the acceptance of social inequality and on the wide observance of social discrimination, Tīrthaṅkar Mahāvīra and later on Jaina Āchāryas forged their opposition. Tīrthaṅkara Mahāvīra recognised the division of society into four classes but based them on the nature of activities carried out by the people and not on the basis of their birth. He gave full freedom to one and all, including women and the Śūdras, to observe common religious practices prescribed for all and admitted them into his religious order. In this way Tīrthaṅkara Mahāvīra threw open the doors of Jainism to all and gave an equal opportunity to everybody, irrespective of his class or birth, to practise religion according to his capacity. Those who followed religion as householders (male and

female) were known as *śrāvakas* and *śrāvikās* and those who observed the religion fully by leaving their houses and becoming ascetics (male and female) were called as *sādhus* and *sādhvīs*.

In this way the society as envisaged by Tīrthaṅkara Mahāvīra and other Jaina Āchāryas, was a society where classes were not hereditary like water-tight compartments and where complete freedom was granted to the people to change to the class of their own aptitude. All classes were considered as different ways of life and utmost importance was attached to individual character and mode of behaviour. There was no room for anybody to feel that he was neglected or degraded as he was free enough to follow any profession he liked and he could observe all religious rites and practices with others.

Thus Tīrthaṅkara Mahāvīra's conception of *Varṇa* system produced social impact of great significance. The principle of social equality among the classes was finally established and the social mobility among the classes was considerably increased as the criterion of birth for the membership of a class was straightway removed. This had a very wholesome effect on the conditions of the Śūdras which were very deplorable in the sense that the Śūdras were deprived of education, denied all rights, subjected to inhuman treatment, and assigned the lowest position in society. Formerly the Śūdras were completely disregarded in religious matters and several binding restrictions were placed on their movements and ways of living. Obviously, Tīrthaṅkara Mahāvīra's teachings proved a great solace to the Śūdras. This resulted in the rise of social status of the down-trodden people, and similarly there was a distinct change in the social attitude towards the non-Āryans and the common masses. Slowly there arose a strong opposition to the continuation of the practice of slavery in any form.

2. INDEPENDENCE FROM PRIESTLY DOMINATION

Along with the establishment of social equality the teachings of Tīrthaṅkara Mahāvīra and the Jaina Āchāryas affected to a very great extent the privileged position enjoyed by the Brāhmaṇas belonging to the priestly profession. From the Vedic times such Brāhmaṇa priests enjoyed high social status, political facilities, economic concessions, educational opportunities, and religious privileges to the exclusion of other classes. In view of this monopolistic condition the Brāhmana

priests used to hold the positions of prominence in society and freely made use of that position for the exploitation of the masses in different fields and especially in religious matters which were of highest importance to the people.

In these circumstances Tīrthaṅkar Mahāvīra launched an open and forceful attack on the priestly class and on their ingenious practices used for the excessive exploitation of the common masses. At the same time Tīrthaṅkara Mahāvīra made his religion easily accessible to the common masses, gave equal opportunities in the practice of religion to one and all irrespective of their class affiliations. and held out a sure promise to achieve salvation, the highest goal of their life. by observing the rules of conduct laid down by the religion and not by merely getting the different kinds of sacrifices performed by the priests. This practical and ethical approach to religion vigorously and effectively enunciated by Tīrthaṅkara Mahāvīra made people independent of the priestly domination. created a feeling of self-reliance and appealed to the common masses. Thus Tīrthaṅkara Mahāvīra's opposition was to the priestly class of Brāhmaṇas and to the several tactics employed by them for the exploitation of the common masses by managing to keep the masses virtually ignorant and entirely dependent on the favours of the priests. This strong opposition considerably reduced the influence and domination weilded by the priestly class over the other people.

But it is significant that the opposition of Tīrthaṅkara Mahāvīra was confined to the priestly class of the Brāhmaṇas and not to the Brāhmaṇa *varṇa* as such. In fact, Tīrthaṅkara Mahāvīra always appreciated the intellectual capacities of the Brāhmaṇas, initiated many learned Brāhmaṇas to Jaina religion, admitted several scholars from among the Brāhmaṇas to his ascetic order and even appointed Indrabhūti Gautama, the most learned Brāhmaṇa teacher, as his first *Gaṇadhara*, i.e., the apostle or the chief disciple. In this connection it may be mentioned that Tīrthaṅkara Mahāvīra delivered his first *upadeśa*, i.e., sermon, after 66 days of attainment of omniscience, and that too only, when he got the collaboration of the most talented Brāhmaṇa teacher, viz., Indrabhūti Gautama, for the proper interpretation of his preachings to the people. In this way Tīrthaṅkara Mahāvīra always showed regard to the learning and education of the Brāhmaṇas but invariably led a strong and consistent attack against the priestly domination of the Brāhmaṇas.

3. RELIGIOUS EMANCIPATION OF WOMEN

Another contribution of a distinctive nature made by Tīrthaṅkara Mahāvīra and Jaina Āchāryas in the social field was in the direction of raising the status of women. In the latter part of the Vedic period women had practically been reduced to the status of Śūdras. Like the Śūdras, women were debarred from the right of initiation and investment with the sacred thread. They were considered to have no business with the sacred religious texts. In many passages we find that women was considered as inauspicious and people were asked to avoid seeing women, Śūdras, dead bodies, etc. Thus women had practically no place in the religious life of the society and as such they were neglected and degraded by the people.

Since the days of Ṛṣabha the low position of women was definitely changed by Tīrthaṅkara Mahāvīra in many ways. He removed various restrictions imposed on women especially in the practice of religion. In fact Tīrthaṅkara Mahāvīra did not make any distinction between the males and the females in the observance of religion. The rules of conduct prescribed for the males and females were exactly the same. Both the sexes were given equal opportunities in different matters of religion like the study of sacred texts, observance of necessary duties, practice of *vratas*, i.e. vows, entrance into the ascetic order, practice of penance, making spiritual progress, etc. In the religious order of Tīrthaṅkara Mahāvīra the male householders were called *śrāvakas* and the female householders were termed *śrāvikās*, and both were quite free to observe their common religious duties and to prepare themselves for adopting ascetic life in due course. Similarly, complete freedom was given to women, like men, to enter the ascetic order . The female sex was no bar to the practice of asceticism. Tīrthaṅkara Mahāvīra always showed this attitude of equality towards women and admitted them freely into his ascetic order, no matter whether the candidates for admission were royal consorts, members of the aristocracy, and those belonging to the common run of society. Naturally many ladies availed themselves of this opportunity of achieving their salvation in due course by entering into the ascetic order. That is why in Tīrthaṅkara Mahāvīra's religious organization there were two orders of ascetics, like those of householders, namely, *sādhus*, i.e. male ascetics and *sādhvīs*, i.e. female ascetics. It is stated that in Tīrthaṅkara Mahāvīra's fourfold religious order there were about 14000 *sādhus*, 36000 *sādhvīs*, 1,00,000 *Śrāvaks*

and 3,00,000 *Śrāvikās* This shows that the female members outnumbered the male members in both the categories of householders and ascetics. It is a clear indication that the females were very eager to take full advantage of the opportunity offered to them by Tīrthaṇkara Mahāvīra. In fact, many females from royal families and close relatives of Tīrthaṅkara Mahāvīra joined his ascetic order along with the other ordinary members. For example. Chandanā and Jydeṣṭā, the two younger sisters of queen Triśalādevī, the mother of Mahāvīra, and Yaśasvatī, the wife of their maternal uncle entered the ascetic order of Tīrthaṅkara Mahāvīra; and eventually Chandanā assumed the position of the head of the *sādhvīs*, i.e. the female ascetics. In this way Tīrthaṅkara Mahāvīra effected emancipation of women by giving them similar opportunities like men to achieve their highest objective in life. viz. liberation. Females made best of these opportunities and many of them distinguished themselves as teachers and preachers.

4. IMPETUS TO FEMALE EDUCATION

Further the religious independence given to women had its repercussions in other fields also. Equality of opportunity was accorded to women in several social spheres of action. In education they were given equal treatment with the males. The utmost importance of imparting education to females, along with males, was realised even in the ancient past by Ṛṣabhadeva, the first Tīrthaṅkara. who had advised his two young daughters, Brāhmī and Sundarī. that "only when you would adorn yourself with education your life would be fruitful because just as a learned man is held in high esteem by educated persons, a learned lady also occupies the highest position in the female world." According to Jaina tradition women are expected to know 64 arts which include dancing. painting, music, aesthetics, medicine, domestic science etc. As a result of this high type of education received by women, we find, in Jaina tradition, that many women used to enter the teaching profession and to remain unmarried throughout their life in order to carry on their spiritual experiments unhampered. It is recorded in Jaina tradition that Jayantī, a daughter of king Sahasrāṇīka of Kauśāmbī,remained unmarried out of her love for religion and philosophy. When Mahāvīra first visited Kauśāmbī, she discussed with him several abstruse metaphysical questions and eventually became a nun. Similarly, in later periods of history also

Jaina women not only kept up the pace of female education but at times made original contributions to literature. For example, along with men Jaina women also added to Kannaḍa literature. The greatest name among them was Kāntī, who along with the great poet Abhinava Pampa, was one of the gems that adorned the court of Hoyasala king Balla I (A.D. 1100-1106) in Karṇatak. She was a redoubtable orator and poet who completed the unfinished poems of Abhivana Pampa in the open court of that ruler. Similarly, Jaina lady Avvaiyāra, 'the Venerable Matron', was one of the most admired amongst the poets in Tamil language.

5. INCULCATION OF SELF-RELIANCE

The contribution of Tīrthaṇkara Mahāvīra and Jaina Āchāryas of a revolutionary nature consisted in completely changing the attitude of the people towards God and thereby inculcating the spirit of self-reliance among the minds of the people. The common belief held by the people according to the prevalent ideology was that as this world has been created by God and that the work of controlling the events in this world in also carried out by God. This popular belief engendered a feeling of divine dispensation in the minds of the people because it was firmly held by the people that God can do and undo anything in this world in accordance with his wishes. Naturally this feeling created a sense of complete dependence on God by the people in the conduct of their daily activities and in securing happiness in this world as well as in the next world. Obviously this sense of dependence on God urged people to find out ways and means so as to obtain in abundant measure the favours of God in mundane and spiritual matters and also to avoid the displeasure or wrath of God which, it was thought, would not only bring several difficulties in the normal course of life but also would lead to complete disaster. As a result of this attitude, people began to place entirely blind faith on the omnipotent God and to secure his favours by practising certain rites and rituals laid down for the purposes. These prescribed rituals were so elaborate that they did require the services of priests who were supposed to have the special knowledge about these rites and who were also specifically authorised to perform these rituals in a proper manner. In this way the entire code of conduct of the people was fully dominated by the practice of various rituals throughout the course of life and by the priests whose help and

assistance were considered most essential to work as intermediary between people and God for securing desired favours from God.

Tīrthaṅkara Mahāvīra and Jaina Āchāryas launched an intensive attack on this attitude of complete submission to God by the people for attaining their final objective in life, viz. liberation. In this regard Tīrthaṅkara Mahāvīra firmly asserted that this world is eternal and has not been created by any power like God and that the happenings in this world are not controlled by God. He clearly proclaimed that nothing here or elsewhere depends on the favours of God but everything depends on the actions of the people. He confidently stated that all persons, irrespective of their class, family or position, have got a right to achieve salvation, their ultimate objective in life, by relying on themselves and through the observance of an ethical code of conduct and not by merely performing some rituals with the help of others. For this purpose he laid down a path to liberation which consisted of right faith, right knowledge and right conduct and appealed to the people to follow this path on their individual initiative and efforts and not with the help of any intermediary.

Further, he impressed on the people the theory of *karma* which is based on the principle of self-reliance. This doctrine explains the reasons lying behind or causes leading to effects. It maintains that every happening in this world is the result of some antecedent causes. Since the individual soul is the doer of actions, it must bear the consequences of these actions sooner or later. There is no way out of it. The responsibility of consequences cannot be shifted nor exemption from the consequences be given by anybody. The soul has to enjoy the fruits of the *karmas* in this life or in subsequent lives. There is no salvation until the soul stops the influx of *karmas* and gets rid of existing *karmas* and this it will have to do by its own deliberate efforts without expecting any help from an outside agency like God. There is no use in asking the favour of God or his representative because they do not have the power of determining the consequence of the *karmas* and have no authority to forgive people from future consequences of past actions.

This theory of *karmas* has been an original and integral part of the Jaina ideology, and Tīrthaṅkara Mahāvīra convinced the people of the necessity of adopting this doctrine and of moulding their entire life on the foundation of this theory. Naturally Tīrthaṅkara Mahāvīra laid full stress on individual action and completely denied the

existence of divine dispensation. He emphasised that man is the architect of his destiny and that there is no external power which can come in the way of getting the fruits of one's actions, whether good or bad. He assured the people that the attainment of liberation, the ultimate objective in life, is within their reach and it depends entirely on one's own efforts in the march on the path to liberation. In this way Tīrthaṅkara Mahāvīra wanted every individual to become a true hero on the battlefield of self-conquest. Thus Tīrthaṅkara Mahāvīra inculcated a spirit of reliance among the people in place of the feelings of utter dependence on God. This basic change in attitude brought an over-all change in the course of life of the people who began to lay stress more on the ethical aspects than on the ritualistic aspects of their conduct.

6. EMPHASIS ON NON-VIOLENCE

The most distinctive contribution of Tīrthaṅkara Mahāvīra and Jaina āchāryas consists in their great emphasis on the observance of *ahiṁsa*, i.e. non-injury to living beings, by all persons to the maximum extent possible. *Ahiṁsā* in its full significance was realised and preached by twenty-three Tīrthaṅkaras preceding Tīrthaṅkara Mahāvīra. In fact, the philosophy and rules of conduct laid down in Jaina religion have been based on the solid foundation of *ahiṁsā* which has throughout and consistently, been followed to its logical conclusion. That is why Jainism has become synonymous with *ahiṁsā* and Jaina religion is considered as the religion of *ahiṁsā*. The significance of this basic principle of *ahiṁsā* was very powerfully reiterated by Tīrthaṅkara Mahāvīra as the practices of committing violence on different pretexts had become rampant at that time.

During the later Vedic period utmost importance was attached to the performance of sacrifices with a view to secure the favours of God and to avert His anger. The sacrifices were very elaborate, complicated and hedged with various restrictions. The sacrifices became a regular feature of the religious life of the people. The peculiar characteristic of these sacrifices was that they were usually accompained by the slaughter of animals. As the sacrifices were mainly animal sacrifices they involved the practice of *hiṁsā* to a considerable extent. Along with this practice, the flesh-eating or non-vegetarian diet was extremely popular among the different sections of the people. The

people in those days were fond of meat-eating and practically all the important ceremonies were attended with the slaughter of animals. Offerings of flesh were frequently made to the Gods by worshippers.

Tīrthaṅkara Mahāvīra and Jaina Āchāryas launched a vigorous attack against meat-eating and the performance of sacrificial rites by propagating the principle of *ahiṁsa*, i.e. non-injury to living beings. In fact in all his preachings Tīrthaṅkara Mahāvīra invariably laid great stress on the observance of *ahiṁsā* because the principle of *ahiṁsā* is the logical outcome of the basic Jaina metaphysical theory that all the souls are potentially equal. He therefore asserted that as no one likes pain, one should not do unto others what one does not want others to do unto oneself. Since all living beings possessed a soul the principle of non-injury was obviously extended to cover all living beings. He explained the doctrine of *ahiṁsā* systematically and to the minutest detail. He considered injury or violence of three kinds: (i) physical violence, which covered killing, wounding and causing any physical pain, (ii) violence in words consisted in using harsh words, and (iii) mental violence, which implied bearing ill-feeling towards others. Further, he made it clear that violence or injury should be avoided in three ways, that is, it should not be committed, commissioned or consented to. Moreover, among the five main *vratas*, i.e. vows, the first place was given to the observance of *ahiṁsā*. In addition, *ahiṁsa* was regarded as the principal vow, and the other four vows were considered to be merely details of the principal vow.

All these preachings of Jaina religion regarding the strict observance of the principle of *ahiṁsā* to the maximum extent possible by every individual in society produced far-reaching effects in social fields. The practice performing sacrificial rites and especially the slaughter of animals at the time of sacrifices considerably fell into disuse. Similarly killing of animals for hunting, sports and decoration purposes was greatly reduced. Further, the slaughter of animals and birds with a view to use their flesh as a form of diet slowly became unpopular. In this way injury to living beings was greatly reduced and the practice of vegetarian diet was adopted by large sections of population in different regions of the country. In this connection Dr. N.K. Dutt (in his book *Origin and Growth of Caste in India*) observes that "Animal sacrifice had been of so long standing among the Āryans and such was the respect for the authority of the Vedas which made it obligatory to sacrifice with flesh offerings, that the abolition of

sacrifices, even of cows, became a very slow process effecting only a very small minority, the intellectual section of the people; and might not have succeeded at all, if Jainism and Buddhism had not overwhelmed the country and the mass of the people with the teachings of *ahiṁsā* and inefficacy of sacrificial rites."

Thus Tīrthaṅkara Mahāvīra emphasised the basic fact that every living being has a sanctity and a dignity of its own and therefore one must respect it as one expects one's own dignity to be respected by others. He also firmly emphasised that life is sacred irrepective of species, caste, colour, creed or nationality. On this basis he advocated the principle of 'Live and let live'. In this way Tīrthaṅkara Mahāvīra convinced the people that the practice of *ahiṁsā* is both an individual and a collective virtue and showed that *ahiṁsā* has a positive force and a universal appeal.

7. INSISTENCE ON TOLERANCE

Advocacy of the principle of religious tolerance has been the characteristic contribution of Tīrthaṅkara Mahāvīra and the Jaina *Ācharyas*. When Tīrthaṅkara Mahāvīra promulgated Jaina religion, he never deprecated other religions and never tried to prove that other religions are false. In fact he propounded the doctrine of *Anekāntavāda*, i.e., many-sidedness, and showed that a thing can be considered from many points of view. That is why he always advised the people to find out the truth in anything after taking into account several sides or aspects of that thing. This obviously broadens the outlook of the persons as they are made to look at a thing from different angles. At the same time the principle of *Anekāntavāda* does not engender the feelings of enmity or hatred towards the other religionists because it believes that other religions also would be having some truth from their points of view. Hence by enunciating the principle of *Anekāntavāda*, Tīrthaṅkara Mahāvīra and the Jaina āchāryas advocated the principle of tolerance and asserted that it could be applied to intellectual, social, religious and other fields of activities. As a result we find that *Anekāntavāda* has definitely a bearing on man's psychological and spiritual life and that it is not confined to solve a mere ontological problem. It has supplied the philosopher with catholicity of thought, convincing him that truth is not anybody's monopoly with tariff walls of denominational religion.

It also furnished the religious aspirant with the virtue of intellectual toleration which is a part of *ahiṁsā*

Human beings have limited knowledge and inadequate expression. That is why different doctrines are inadequate, at the most they are one-sided views of Truth which cannot be duly enclosed in words and concepts. Jainism has always held that it is wrong, if not dangerous, to presume that one's own creed alone represents the truth. Toleration is, therefore, the characteristic of Jaina ideology as propounded by Tīrthaṅkara Mahāvīra. Even the Jaina monarchs and generals have a clean and commendable record to their credit in this regard. The political history of India knows no cases of persecution by Jaina kings, even when Jaina monks and laymen have suffered at the hands of other religionists of fanatical temper. Dr. B.A.Saletore has rightly observed in this regard that "The principle of *ahiṁsā* was partly responsible for the greatest contribution of the Jainas to Hindu culture—that relating to toleration. Whatever may he said concerning the rigidity with which they maintained their religious tenets and the tenacity and skill with which they met and defeated their opponents in religious disputations, yet it cannot be denied that the Jainas fostered the principle of toleration more sincerely and at the same time more successfully than any other community in India".

8. ENCOURAGEMENT TO SOCIAL WELFARE

Along with the maximum emphasis on the actual observance of *ahiṁsā*, Tīrthaṅkara Mahāvīra and the Jaina āchāryas greatly extended the implications of *ahiṁsa*. They invariably stressed both the negative and the positive aspects of *ahiṁsā* . They strongly advocated that the concept of *ahiṁsā* should not be confined only to the negative side of it, that is, the avoidance of injury to the living beings of different categories, but should be consistently applied in the positive way, that is, in the direction of increasing the welfare of all living beings. They always appealed to the people to bear good intentions about the prosperity of others, to show active interest in the welfare of the needy persons, and to take practical steps to ameliorate the miserable conditions of afflicted living beings including insects, birds, animals and men. This positive encouragement to social welfare activities has been the most useful and noteworthy contribution of Jainism to Indian Culture.

This humanitarian approach to lessen the miseries of living beings was included in the *vrata*, i.e. vow, of *aparigraha*, i.e. abstention from greed of worldly possessions. The vow of *aparigraha* is the fifth of the five main vows which must be consistently followed by all persons. *Aparigraha* involves avoiding the fault of *parigraha* which consists in desiring more than what is needed by an individual. Accumulating even necessary articles in large numbers, expressing wonder at the prosperity of others, excessive greed and changing the proportions of existing possessions are all forms of *parigraha* i.e. worldly attachments. This vow aims at putting a limit on the worldly possessions by individuals according to their needs and desires. That is why this vow of *aparigraha* is many times termed as *parigraha-parimāṇa-vrata*, i.e. the vow to limit one's worldly possessions.

This vow of *parigraha-parimāṇa* is very noteworthy as it indirectly aims at economic equalization by peacefully preventing undue accumulation of capital in individual hands. It recommends that a householder should fix, beforehand, the limit of his maximum belongings, and should, in no case, exceed it. If he ever happens to earn more than that he must spend it away in *dāna*, i.e. charities. The best forms of charities prescribed by religion are *āhāra-abhaya-bhaiṣajya-śāstra-dāna*, i.e. giving food to the hungry and the poor, saving the lives of people in danger, distribution of medicines and spreading knowledge. These charities are called the *chaturvidha-dāna* i.e. the fourfold gifts, by Jaina religion and it has been enjoined on the householders that they should make special efforts to give these charities to the needy irrespective of caste or creed.

From the beginning the Jaina householders made it one of their cardinal principles to give these four gifts to all persons who are in need of such help. In fact this help was extended to the protection and well-being of insects, birds and animals also. For this the Jainas established alm-houses, rest-houses, dispensaries and educational institutions wherever they were concentrated in good numbers. The *anna-chhatrālayas*, i.e. alm-houses, were conducted at pilgrim and other centres for the benefit of poor people. In the *dharma-śālās*, i.e. rest-houses, lodging arrangements were provided without any charges or at nominal charges at important towns, cities and pilgrim places. The *auṣadhālayas*, i.e. dispensaries, provided free medicines to the afflicted persons. Along with the dispensaries for men, the Jainas conducted special institutions known as *Pinjarāpolas* for the protection and care

of helpless and decrepit animals and birds. In unusual times of flood and famine these *pinjarāpolas* carry out various activities for animal protection. There is hardly any town or village of Gujarat or Rajasthan, where a *pinjarāpola* is not present in some form or other. the spread of education the Jainas took a leading part in the education of the masses. Various relics show that formerly Jaina ascetics took a great share in teaching children in the southern countries, viz, Andhra, Tamilnadu, Karnataka and Maharashtra. In this connection Dr. A.S. Altekar rightly observes (in his book *Rāṣṭrakūṭas and Their Times*) that before the beginning of the alphabet proper the children should be required to pay homage to the deity Ganesha, by reciting the formula *Śrī Gaṇeśāya namaḥ*, it is natural in Hindu society, but that in the Deccan even today it should be followed by the Jaina formula '*Om namaḥ siddhaṁ*', it shows that the Jaina leaders of medieval age had so completely controlled the mass education that the Hindus continued to teach their children this originally Jaina formula even after the decline of Jainism. Even now the Jainas have rigorously maintained the tradition by giving freely these *Chaturvidha-dānas*, i.e. four types of gifts, in all parts of India. In this manner the legacy of Mahāvīra has been continued to the present day.

Thus there is an immense value attached to this vow of *aparigraha* or *parigraha-parimāṇa* from social point of view. At the same time this vow has got a great significance in preparing a proper mental attitude towards material possessions, in forming a true scale of values, and in developing a right sense of proportion for individual possessions. This vow emphasises that one should not feel too much attachment towards his own possessions and should resist all temptations. It teaches that one may keep wealth and commodities to satisfy one's requirements but one should not lose oneself in the pursuit of material gain. In this manner it appeals that one should rise above greed, vanity, lust, etc. Thus the vow of *aparigraha* inculcates a particular mental attitude of self-restraint in the face of pleasures, of stoicism before temptations and of detachment from superfluities and super-abundances. This attitude of mind is perhaps more necessary to-day than ever before.

GLOSSARY OF JAINA TERMS

Ābhyantara tapa	:	internal austerity
Abrahma	:	unchastity
Āchārya	:	the head of a group of sādhus
Ādāna-nikṣepa samiti	:	regulation of actions of taking or placing
Adharma	:	medium of rest
Āgama	:	sacred precepts
Aghātiyā karma	:	the non-destructive karma
Ahiṁsā	:	abstention from injury to living beings
Ailaka	:	the grade of ascetics of Digambara sect below that of Nirgrantha grade
Ajīva	:	non-soul, non-living substance
Ākāśa	:	space
Akṣata	:	sacred rice
Amanaska Jīvas	:	souls having no mind
Anagāra-dharma	:	ethical code for non-householders, i.e. ascetics
Ananta-chatuṣṭaya	:	infinite quaternary
Ananta-darśana	:	infinite perception
Ananta-jñāna	:	infinite knowledge
Ananta-sukha	:	infinite bliss
Ananta-vīrya	:	infinite power
Anarthadaṇḍa-vrata	:	a vow to abstain from wanton unnecessary activities
Anaśana	:	fasting
Anātmavāda	:	belief in the non-existence of soul
Anekānta	:	manifoldness
Anekāntavāda	:	many-sided view-point, doctrine of manifold aspects
Aṅga	:	essential requisite, component, limb
Anihnava	:	without concealment of knowledge
Antarāya karma	:	the obstructive-karma
Anumāna	:	inference

Anupreksā	:	reflection
Aṇu-vrata	:	a small vow
Aṇu-vrata Āndolana	:	the small vow movement
Aparigraha	:	abstention from greed for worldly possessions
Apauraṣeya	:	of non-human origin
Āpavādikī nivṛtii	:	partial renunciation
Ap-kāya jīvas	:	water-bodied souls
Āpta	:	Tīrthaṅkara
Āratī	:	waving of lights in front of an idol
Arjikā	:	a female ascetic
Artha	:	wealth, worldly prosperity, meaning
Asatya	:	falsehood
Āśrama	:	a stage in life
Āsrava	:	the attraction of karmic matter towards the soul
Aśubha-āsrava	:	influx of vice or demeritorious karmas into the soul
Asteya	:	abstention from theft
Atichāra	:	transgression, short-coming
Atithi-saṁvibhāga-vrata	:	a vow to feed ascetics and/or pious householders
Ātman	:	soul, spirit
Ātmavāda	:	belief in existence of soul
Autsargikī nivṛtii	:	complete renunciation
Avadhi-jñāna	:	clairvoyant knowledge of matter
Avamodarya	:	eating less
Avasarpiṇī	:	descending
Āvaśyakas	:	necessary daily duties
Avatāra	:	incarnation
Avidyā	:	ignorance
Avirati	:	vowlessness, non-renunciation
Aviveka	:	want of discrimination
Āyu-karma	:	the age-determining karma

Baddha jīvas	:	souls in bondage
Bahumāna	:	great honour or zeal
Bāhya-parigraha	:	actual possession of worldly objects
Bāhya-tapa	:	external austerities
Bala-mada	:	pride of power, pride of one's own strength
Bandha	:	bondage of soul by karmic matter
Bhakti	:	faith, devotion
Bhārata-varṣa	:	India, i.e., the country named after Bharata, the eldest son of the first Jaina Tīrathaṅkara Ādinātha
Bhāṣā-samiti	:	regulation of mode of speech
Bhaṭṭāraka	:	a Dharma-guru of Digambara Jainas
Bhāvanā	:	contemplation
Bhogabhūmi	:	enjoyment-region
Bīsapantha	:	name of a sub-sect of Digambara Jainas
Brahmacharya	:	abstention from unchastity or sexuality
Brahmacharya-āśrama	:	the first stage in life of study and preparation
Chaitya	:	idol or statue
Chaityālaya	:	a temple
Chaityavāsī	:	temple residents, another name of Mūrtipūjaka sub-sect of Śvetāmbara sect
Chakravartī	:	Emperor, a paramount sovereign
Charitra	:	biographies of great teachers and personages
Chatur-indriya Jīvas	:	souls having first four senses of touch, taste, smell and sight
Chāturyāma Dharma	:	fourfold religion
Chaurya	:	theft
Chhedopasthāpanā	:	recovery of lost equanimity
Dāna	:	charity
Darśanāvaraṇīya karma	:	the conation-obscuring karma
Daśalakṣaṇa dharma	:	observance of ten virtues
Derāvāsī	:	temple residents, another name of Mūrtipūjaka sub-sect of Śvetāmbara sect

Deśa-vrata	:	a vow to limit worldly activity to a particular area
Deva-gati	:	clestial condition of existence
Deva-mūḍhatā	:	belief in false gods
Deva-pūjā	:	worship of God
Dharma	:	religion, religious merit, virtue, medium of motion
Dharma-guru	:	a religious authority
Dhrauvya	:	permanence
Ḍhūṇḍhiā	:	searchers, another name of Sthānakavāsī sub-sect of Śvetāmbara sect
Dhyāna	:	meditation, concentration of mind
Digambara	:	'sky-clad, naked, name of a major sect of Jainas
Digvrata	:	a vow to limit worldly activity to fixed points in all directions
Dīkṣā	:	initiation
Dīkṣā-vidhi	:	initiation rite
Dravya	:	substance
Dravya-naya	:	the substantial point of view
Dvi-indriya jīvas	:	Souls having first two senses of touch and taste
Eṣaṇā samiti	:	regulation of seeking or eating food
Evaṁbhūta Naya	.	the 'such-like' standpoint
Gaṇadhara	:	spokesman of Tīrthaṅkara
Gati	:	form of existence
Ghātiyā karma	:	the destructive karma
Gotra karma	:	the family-determining karma
Grantha	:	book, correct use of the words
Gṛhārambhī hiṁsā	:	accidental injury, injury due to household activities
Gṛhastha-āśrama	:	the second stage in life of a householder
Guṇa	:	quality
Guṇa-vrata	:	a multiplicative vow
Gupti	:	regulation, control

Guru	:	teacher, preceptor, guide
Gurūpāsti	:	worship of the preceptor
Hiṁsā	:	injury
Īryā-samiti	:	regulation of walking
Jaina	:	a follower of Jaina religion
Jaina-dharma	:	Jaina religion
Jāti-mada	:	pride of caste
Jina	:	spiritual victor
Jina-dharma	:	Jaina religion
Jinakalpī Sādhu	:	an ascetic who observes prescribed rules of conduct in the strictest form
Jīva	:	soul, spirit, living substance
Jñāna	:	knowledge
Jñāna-mada	:	pride in learning
Jñānāvaraṇīya karma	:	the knowledge-obscuring karma
Kāla	:	time, period, age
Kāma	:	pleasure, want
Kalpa	:	a unit of the cosmic time
Kamaṇḍalu	:	a wooden water pot
Kāṅkṣā	:	desire for sense pleasures
Karma	:	subtle particles of matter
Karmabhūmi	:	life based on efforts
Kāruṇya	:	compassion for the afflicted beings
Kaṣāya	:	passion
Kāya-gupti	:	regulation of bodily activity
Kāyakleśa	:	mortification of the body
Kāya-yoga	:	activity of body
Kāyotsarga	:	the way of practising penance in a standing posture
Kevalajñāna	:	pure infinite knowledge
Kevala-Jñānī	:	the omniscient
Kevalī	:	the omniscient
Kevalī Jina	:	the Jina who has attained Kevala-jñāna
Krodha	:	anger

Kṣullaka	:	the lowest grade of ascetics of Digambara sect
Kulakara	:	law giver,
Kula-mada	:	pride of family
Lāñchhana	:	emblem
Loka	:	universe
Lobha	:	greed
Loka-mūḍhatā	:	belief in superstitions
Mada	:	pride, arrogance
Madhya-mārga	:	middle path
Madhyastha	:	indifferent to ill-behaved persons
Mahā-vrata	:	a great vow
Maitrī	:	friendship
Māna	:	pride
Manaḥparyaya-jñāna	:	capacity to know other's mind
Mandira-mārgī	:	temple goers, another name of Mūrtipūjaka sub-sect of Śvetāmbara sect
Mano-gupti	:	control of mind
Mano-yoga	:	activity of mind
Manu	:	law giver
Manuṣya-gati	:	human form
Maṭha	:	monastery
Mati-jñāna	:	sense-knowledge
Māyā	:	deception, illusion
Mithyādarśana	:	wrong belief
Mithyātva	:	wrong belief
Mohanīya karma	:	the deluding-karma
Mokṣa	:	attainment of complete freedom of the soul from karmic matter, salvation
Mokṣa-mārga	:	way to salvation
Mūḍhatā	:	superstitious belief
Mukta jīva	:	a liberated soul
Mukti	:	complete liberation or emancipation
Mūla-guṇas	:	basic attributes, root-virtues

Mumhapaṭṭi	:	a piece of white cloth kept always on the mouth by Śvetāmbara sādhus
Muni	:	an ascetic
Muni-dharma	:	ethical code for ascetics
Mūrtipūjaka	:	idol-worshipper, a major sub-sect of Śvetāmbara sect
Naigama-naya	:	the figrative point of view
Nāma karma	:	the body-making karma
Naraka-gati	:	hellish form
Naya	:	a particular point of view, a mode of expressing things
Nayavāda	:	system of describing reality from different points of view
Nirgrantha	:	naked, a naked ascetic, the highest grade of Digambar ascetics
Nirjarā	:	gradual removal of karmic matter from the soul
Nirvāṇa	:	salvation, liberation
Niśchaya naya	:	the realistic point of view
Niyoga	:	levirate
Pākhaṇḍi mūḍhatā	:	belief in false ascetics
Pañcha-indriya Jīvas	:	souls having all five senses of touch, taste, smell, sight and hearing
Pāpa	:	demerit
Paramaśrāvaka	:	best householder
Parigraha	:	worldly attachments and possessions
Parigraha-parimāṇa	:	limitation of worldly attachments
Parigraha-parimāṇa vrata	:	a vow not to exceed worldly attachments beyond a pre-determined limit
Parihāra-viśuddhi	:	pure and absolute non-injury
Parīṣaha	:	suffering, hardship, affliction
Parīṣaha-jaya	:	subdual of sufferings
Paryāya	:	mode or form
Paryāya-naya	:	the modal point of view
Pīchhī	:	a peacock-feather whisk-broom
Pramāda	:	carelessness

Pramāda-yoga	:	careless activity of mind, speech or body
Pramāṇa	:	means of acquiring knowledge
Pramoda	:	delight for better qualified persons
Pratikramaṇa	:	the recitation of the formulae of confession of past faults
Pratimā	:	a stage of ethical progress in a householder's life
Pratyākhyāna	:	the recitation of the formulae for averting future faults
Prāyaśchitta	:	expiation
Pṛthvī-kāya jīvas	:	earth-bodied souls
Proṣadhopavāsa vrata	:	a vow to fast on the four days of a month
Pudgala	:	matter
Pūjā	:	worship
Pūjā-mada	:	pride in worship
Pujerā	:	worshippers, another name of Mūrtipūjaka sub-sect of Śvetāmbara sect
Puṇya	:	merit
Purāṇa	:	a biography of great teachers or persons
Rasa-parityāga	:	renunciation of one or more delicacies in food
Ratna-traya	:	the three Jewels, viz., samyag-darśana, jñāna and chāritra
Ṛddhi-mada	:	pride of wealth or accomplishments
Ṛjusūtra Naya	:	the standpoint of momentariness
Sachitta	:	flowers, fruits and green vegetables
Sādhu	:	a male ascetic
Sādhu-mārgī	:	followers of Sādhus, another name of Sthānakavāsī sub-sect
Sādhvī	:	a female ascetic
Sāgāra-dharma	:	ethical code for householders
Sakala-chāritra	:	complete or unqualified conduct
Sallekhanā	:	ritual peaceful voluntary death by fasting
Samabhirūḍha naya	:	the specific standpoint

Samanaska jīvas	:	souls having mind
Sāmānya kevalī	:	the Jina or the omniscient involved in his own salvation
Sāmāyika	:	equanimity, meditation
Samiti	:	carefulness
Saṁsāra	:	cycle of transmigration
Saṁsārī jīvas	:	mundane souls, embodied souls
Samyag-darśana	:	right belief
Samyag-jñāna	:	right knowledge
Samyak	:	right
Samyak-chāritra	:	right conduct
Samyaktva	:	firm faith in Jaina religion/realities
Saṁyama	:	practice of self-control
Saṁvara	:	the stopping of āsrava
Saṅgraha naya	:	the class point of view
Saṅkalpa	:	preconceived idea
Saṅkalpī hiṁsā	:	intentional injury
Saṁśaya	:	doubt
Saṁnyāsa-āśrama	:	the last life stage of absolute renunciation
Sapta-bhaṅgī	:	another name of Anekāntavāda, the doctrine of seven-fold predication
Sat	:	reality
Satya	:	truth, abstention from false speech, real
Śabda naya	:	the verbal view point
Śaṅkā	:	doubt, scepticism
Śāstra	:	scripture
Śikṣā-vratas	:	disciplinary vows
Śīla-vratas	:	supplementary vows
Śrāvaka	:	male householder, a layman
Śrāvaka-dharma	:	ethical code for layman
Śrāvaka-guṇas	:	qualities of an ideal householder

Śrāvikā	:	female householder, a lay-woman
Śruta-jñāna	:	scriptural knowledge
Śubha-āsrava	:	influx of virtue or meritorious karmas
Śuddha āmnāya	:	pure and sacred tradition
Śukla dhyāna	:	pure meditation
Śvetāmbara	:	white-clad, name of a major sect of Jainas
Siddha jīva	:	a liberated soul
Sopādāna	:	propriety of behaviour
Sthānaka	:	a building meant for prayer and religious activities
Sthānakavāsī	:	a major sub-sect of Śvetāmbara sect, Sthānaka-residents
Sthāvara jīva	:	immobile soul
Sthavirakalpī Sādhus	:	ascetics who observe their rules of conduct in a milder form
Sūkṣma-sāmparāya	:	all but entire freedom from passion
Sūtra	:	aphoristic expression
Svādhyāya	:	study of scriptures
Svastika	:	the particular sign considered propitious
Syādvāda	:	many-sided view-point, the doctrine of qualified assertion
Syāt	:	in some respect, some how, in a way
Tapa	:	penance, austerity
Tapa-mada	:	pride of penance or religious austerities
Tārana-pantha	:	name of a sub-sect of Digambara sect
Tattva	:	principle, reality
Tejaḥ-kāya jīva	:	a fire-bodied soul
Terāpantha	:	name of a major sub-sect of Digambara sect, name of a major sub-sect of Śvetāmbara sect
Tīrtha	:	the contrivance which helps to cross the great ocean of worldly life
Tīrthaṅkara	:	one who makes the Tīrtha, ford-maker across the stream of existence, Great Guide, promulgator
Tīrthaṅkara Kevalī	·	the Kevalī showing the path of salvation to all beings

Tiryañcha-gati	:	sub-human form
Trasa jīva	:	a mobile soul
Tri-indriya jīvas	:	souls having first-three senses of touch, taste and smell
Udyamī hiṁsā	:	occupational injury
Upabhoga-paribhoga-parimāṇa-vrata	:	a vow to limit enjoyment of consumable and non-consumable things
Upādhyāya	:	the sadhu in charge of instruction
Upamāna	:	analogy
Upāśraya	:	a building meant for stay of Śvetāmbara ascetics
Utpāda	:	origination, appearance
Utsarga-samiti	:	regulation of movements connected with answering calls of nature
Utsarpiṇī	:	ascending
Uttama-ākiñchanya	:	supreme non-attachment
Uttama-ārjava	:	supreme simplicity
Uttama-brahmacharya	:	supreme chastity
Uttama-dharma	:	supreme virtue
Uttama-kṣamā	:	supreme forgiveness
Uttama-mārdava	:	supreme humility or tenderness
Uttama-saṁyama	:	supreme self-restraint
Uttama-satya	:	supreme truthfulness
Uttama-śaucha	:	supreme purity
Uttama-tapa	:	supreme austerity
Uttama-tyāga	:	supreme renunciation
Vachana-yoga	:	activity of speech
Vag-gupti	:	stoppage of speech
Vaiyāvṛttya	:	rendering service to saints
Vānaprastha-āśrama	:	the third stage in life of retirement from worldly activities
Vanaspati-kāya jīva	:	vegetable bodied and bacteria type soul
Vapu-mada	:	pride of body or beautiful form or

		appearance
Vāyu-kāya jīva	:	air-bodied soul
Vedanīya karma	:	the feeling karma
Vibhrama	:	vagueness, indefiniteness
Vichikitsā	:	disgust of anything
Vikala-chāritra	:	partial or qualified conduct
Vimoha	:	attachment, delusion
Vinaya	:	reverent attitude, modest behaviour
Virodhī hiṁsā	:	protective injury
Vivikta-śayyāsana	:	sitting and sleeping in a secluded place
Vrata	:	a vow
Vratī	:	a person who observes vratas
Vṛtti-parisaṁkhyāna	:	taking a mental vow regarding acceptance of food
Vyavahāra-naya	:	the practical point of view
Vyaya	:	destruction, disappearance
Vyutsarga	:	giving up attachment to the body
Yathākhyāta	:	ideal and passionless conduct
Yati	:	a male ascetic
Yoga	:	activity of mind, speech and body.

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